

CROSS IN THE SUNSET

The Development of Methodism in the
California-Nevada Annual Conference of
The Methodist Church
and of Its Predecessors
with Roster of All Members of the Conference

Volume I

by

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The Methodist Church

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FOREWORD

From the lofty summit of years, Dr. Loofbourow, within a year of his ninetieth birthday, continues to write with the enthusiasm and vitality of youth—but also with the discernment, perception and mature wisdom of a man who has lived his life up to the hilt and learned much from it with the passing of the years.

Always the scholar, from his Stanford, Boston University and College of the Pacific days, Dr. Loofbourow's writing has been factual, his reporting accurate and his style vivid and exciting.

In 1961 I enjoyed the privilege of writing the Foreword for Volume II of *Cross in the Sunset*. Volume I had not been written. But now, I am happy to say it has been. The excitement and vitality of Volume II carries over undimmed to the present volume.

In these two priceless volumes the author catches the fever of adventure and the excitement of the entire westering Odyssey in balanced perspective. He tells the fascinating story of Methodism's rise in California from the meager start in 1845, and its sporadic growth to its proliferation into six English speaking annual Conferences and eight Language Missions or Provisional Conferences.

I heartily commend this volume and its companion to all who cherish Western Methodist history—and to all others who enjoy a good story, where, under the magic of Dr. Loofbourow's writing, facts become more thrilling than fiction.

DONALD HARVEY TIPPETT
Bishop of the San Francisco Area
The Methodist Church

It is significant that this volume is being published during the Bicentennial of American Methodism.

WHY THE PACIFIC CAMPUS

The title page of this volume originally had at its base this inscription:

In cooperation with the Archives of the Western Jurisdiction, Historical Society of the Methodist Church, at the University of the Pacific, Stockton, California.

It was transferred to this page out of sympathy for librarians and their index cards. "The Historical Society of . . ." followed by two addresses, is bad enough as it is.

Furthermore it gives opportunity to express more fully the appreciation of the writer—and he believes of the entire Conference—for the hominess of the campus to us. President Burns is always a gracious and hospitable host, as was President Knoles before him. Where else could the Conference have such a setting for its fellowship and its business?

The California History Foundation—now in its twentieth year—the Jedediah Smith Society, the Westerners, and other groups, while not Methodist bodies, all feel the welcome of the University. It becomes increasingly a center for Californiana and Western lore.

President Burns and Bishop Tippet have from the beginning been Honorary Chairmen of the Ways and Means Committee for producing this history. The University has housed the J. A. B. Fry Memorial Library and Archives of the Conference. And now the coming to the campus of Leland C. Case to direct the Foundation and the Jedediah Smith Society adds new significance to this California-Western atmosphere. This is further emphasized by the location at the University of the Archives of the Western Jurisdiction Historical Society of the Methodist Church. This will increasingly make the campus a center for Methodist history in the ten western states.

L. L. L.

PERSONAL PRIVILEGES

In the fall of 1897 two youths enrolled in Stanford University. At the end of that year the education of each was interrupted. One, John D. Crummey, went into business. The other, this writer, after a year of manual work, returned to campus and to membership in the California Conference.

Some years before this, John Bean of San Jose saw the need of better insect control for the orchards of the Santa Clara Valley. He invented and patented a spray pump. With his son-in-law, David C. Crummey, they formed the Bean Spray Pump Company, and built a plant in San Jose. Later David C.'s son, John D. Crummey, joined them in the business.

With wise management the company prospered. It grew into the Food Machinery Corporation

The family also prospered. One of John D. Crummey's five children, D. Clifford, entered the California Conference. At this writing he is Superintendent of the Golden Gate District of the Conference. His children are now coming into working connection with the church.

California Methodism is scarcely 120 years of age. Yet here is a family that has contributed five generations of devoted and capable leadership to it.

In 1870 Martin Miller came from Illinois. His first pastorate was at gold-discovery Coloma. Later he was the chief organizer of Methodism in Fresno County. He had a son, George A. Miller, who followed him in the Methodist ministry. His chief work was as Bishop in Latin America. He had a daughter Evelyn, who is widely known in church, educational, and professional circles. Evelyn married Jess A. Berger, Oakland church and business man. He is the son of another minister.

Early in the second decade of this century these four families came into conjunction in San Jose. The Crummey home was there. George A. Miller was pastor of San Jose's First Methodist Church, and daughter Evelyn was in high school. Gideon Berger, a brother of Jess, was a student at the College of the Pacific, and the writer was pastor of the College Park Church.

It is a peculiar gratification to the writer that more than a half-century later these four families again come into conjunction. The Crummey-Miller-Bergers have made the initial payment to the publisher, thus enabling this volume to appear in printed form.

The hope of all these is that the story of Methodism in the California-Nevada Conference may make the Cross in the Sunset stand out more winsomely.

L. L. L.

WHY HISTORY

I have never taught history, but history has taught me much.

David Starr Jordan

Truly free man will not regard the past as a castle to be defended. . . . For him the past will be a wonderland to be reinhabited by exploring the way-places where men have adventured in bringing the possible into reality.

Man does not set out on the sea of possibility empty-handed and without charts. He brings with him the accumulated riches and wisdom of the ages.

Trust is where there is joy in being alive . . . Adventure occurs where there is a trust that "All things work together for good" even in and through and beyond man's darkest hours of despair in the face of stunning natural catastrophe and unspeakable human perversion. Adventure is risk . . . Without the risk of adventure man could not act, and the miracle could not happen.

Arnold Come, *Reluctant Revolution*
How to Live with
Change and Like It

ACKNOWLEDGMENTS

In 1956 the California-Nevada Annual Conference resolved:

. . . to authorize Leon L. Loofbourow to prepare a comprehensive history of Methodism in the California-Nevada Conference, including all the Conferences to which the California-Nevada Conference is successor, and requests the Bishop to appoint a Committee on Ways and Means, which will report to the 1957 session.

In pursuance of this action Volume II of the *Cross in the Sunset* was published in 1961. Now, ten years after the authorization noted above and five years after publication of Volume II, Volume I appears.

During these ten years my invaluable helper has been Howard W. Derby, Research Assistant. He has searched Conference and Mission *Journals* for pertinent data, making his copious notes available to me. These sources have been in various languages. He has gathered most of the pictures used here for illustration. Though regularly employed, he has spent many Saturdays in my study. He has checked for accuracy the material statements made here, and has given constant advice and suggestion. Without his assistance these volumes could not have been written. He has been tireless in meeting my every need. It is both duty and privilege to make this acknowledgment.

Bishop Tippet, with his multitudinous duties, has always been available and helpful.

Roy E. Wilson has served, first as member, then Chairman, then Treasurer of the Ways and Means Committee. The facilities of his office, his car, and his suggestions have been freely available. And Mrs. Wilson, Winona, has been a gracious hostess.

The Historical Society has acted as Sponsor.

A considerate group of women have helped with their typewriters—Newell King, Marjorie Jinnett, Doris Phillips, and Grace Piper, and Marie Rodseth has cared for many details. The grouping of illustrations was a part of her assistance.

The tedious preparing of indices was the work of Jean Lynch for illustrations and George Eldridge with his IBM machine for the main index.

In the final state—composition has been done by DeLaine Picinich, and printing under the direction of Frederick Hammer of the Pacific Union College Press.

To all these, as to so many pastor-helpers, my gratitude.

"No man is the whole of himself. His friends are the most of him."

L. L. L.



METHODIST TRANSPORTATION

The Presiding Elder, Preparing for all weathers.

"Starting to Conference"
probably about 1880

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IN PERSPECTIVE

In 1845 the first Methodist family of record reached California. In 1846 fourteen more families came, including a licensed Exhorter. In 1847 among the immigrants was a Local Preacher. That year a "Class" and a Sunday School were enrolled—the beginning of organized Protestant work in California. And in 1849 came two ordained Methodist missionaries.

From this beginning have grown six English speaking Annual Conferences, eight Language Conferences or Missions, and a ministry in this state to eleven other ethnic or language groups. Methodists have here preached the Gospel in a score of tongues—more than are mentioned on the day of Pentecost—and to each of the main divisions of the human race. These people have come from all of earth's continents and many of its islands. Probably no other Conference in Methodism has so rich and varied a background as the California-Nevada. Symbolically at least it has held the whole world in its hands. And its overflow has initiated Methodist missionary service in three foreign nations.

This entire story is narrated for the first time in these pages.

When on October 10, 1851, the first issue of the *California Christian Advocate* appeared, it carried at its head a design showing the city of San Francisco, the Bay and the sun setting in the Golden Gate. A cross on Telegraph Hill was silhouetted against the harbor entrance. On the upright of the cross was the word KNOWLEDGE, and on the cross arm, LOVE. From this design comes the title of this history,

CROSS IN THE SUNSET

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BOOK I

THE CALIFORNIA ANNUAL CONFERENCE METHODIST EPISCOPAL CHURCH 1847 - 1897

Dear George, The time has come for you to embark.
I let you loose on the great continent of America.
Publish your message in the open face of the sun,
and do all the good you can.

—John Wesley to George Stanford, 1775

CHAPTER I

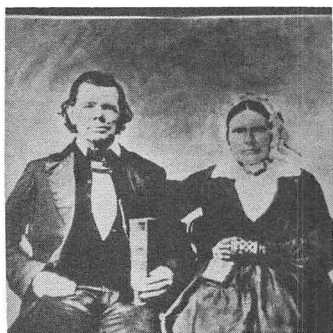
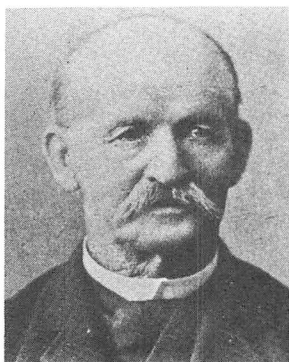
ORGANIZING CHAOS

Chaos is a proper word to use of Gold Rush California. When the Treaty of Guadalupe Hildago was signed in July, 1848, Mexican rule ceased. Nominally it was followed by a military occupation zone, administered by a General of the United States Army. Actually his authority was ill-defined, and limited to Monterey, San Francisco, and in a measure to Sacramento. It functioned largely through alcaldes appointed by the military governor.

Early in United States history the government worked out a plan for the frontier—a territorial system of part federal and part local control—until an area was incorporated as a state in the federal union. But California did not fit into this pattern. And Congress was so divided on the question of slavery that it was unwilling to extend territorial status to the booming, restless region on the distant Pacific Coast.

From the surrender of Mexican command on January 13, 1847 to the Constitutional Convention in September of 1849 there was actually no general government in California. What control existed was an uncertain blend of military authority, Mexican convention, and American practice.

Monterey was a small, established community. It held steady, with the military governor resident there. But San Francisco was port of entry, commercial, financial, and population center. It was dominant in influence, and a hodgepodge in government. At one time three governments claimed control of the city. They resorted to such genteel proceedings as seizing at gunpoint the records and funds of the city. Liquor and gambling interests were more powerful than any one of the governments, and largely controlled them. Real estate speculators were unscrupulous. It was said that ten persons held "legal" title to the same property at the same time. Bancroft estimated that from 1848 to 1854, 1200 murders were committed in the city, while only one of the perpetrators were convicted of his crime.



STURDY PIONEER FAMILIES

James F. and Margaret Read whose family of six survived the winter at Donner Lake. San Jose. 1846

Adna L. Hecox, Exhorter. Santa Clara and Santa Cruz. 1846

Elihu Anthony, Local Preacher, and Mrs. Anthony, San Jose and Santa Cruz. 1847

Rev. Asa and Catherine White, of the Blue Tent and the large family. 1849

Thomes (1849) and Mary (1852) Rickey. Ione

California Annual Conference

It was into this chaos that early Methodists entered to establish the church.

In November, 1846, Adna A. Hecox, a Methodist Exhorter, held regular services in the Santa Clara-San Jose area. Although Hecox moved to Santa Cruz the next year, this group continued to meet with some regularity until formally organized as a church in 1850.

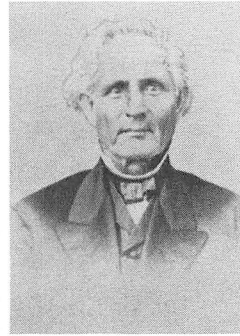
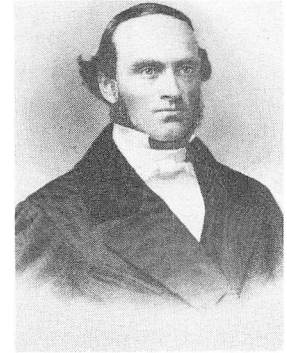
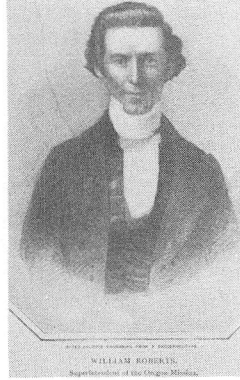
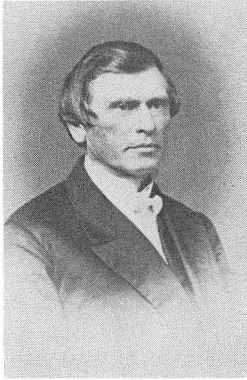
On April 24, 1847, William Roberts and J. H. Wilbur, missionaries of the Methodist Episcopal Church, landed in San Francisco. They were under appointment to Oregon. But the vessel on which they traveled remained in California six weeks. They held services on April 25th, in the bar room of an adobe hotel on the Plaza. Roberts visited communities from Monterey to Sonoma, while Wilbur found six persons among the some 600 residents of Yerba Buena (later to be San Francisco) whom he organized as a Class. He also started a Sunday School. Roberts was the first ordained Protestant minister to conduct a religious service in San Francisco. Before they left New York word of the United States' occupation of California was received, and the bishop having supervision of missionary activity directed Roberts to explore the new territory as a possible field for missionary work. He recommended that the Board of Missions plan at once to occupy San Francisco and Monterey. Wilbur's Class and Sunday School mark the beginning of organized work on the part of Protestants in California.

The Class met with some regularity up to the time of the Gold Rush, and after the first excitement had passed, some at least were back in San Francisco and meeting again. Since, in Methodist law, the organization of a class in a new field marks the beginning of a church, First Church, San Francisco, dates its existence from 1847.

Other events to note in 1847 are the beginning of regular Sunday services at Santa Cruz under Hecox and the arrival of a local preacher, Elihu Anthony, in California.

In 1848 the Missionary Society appropriated money to send two missionaries to California. When these men arrived on the field they found four congregations awaiting them—San Francisco, Santa Clara-San Jose, Santa Cruz, and Sacramento.

The General Conference in May of 1848 authorized the formation of the Oregon and California Mission Conference, with a Conference Superintendent. This was Methodism's first Mission Annual Conference.



LEADERS OF METHODIST EPISCOPAL CHURCH AND CALIFORNIA CONFERENCE PIONEERS

Bishops, 1848

E. S. Janes

L. L. Hamlin

T. A. Morris E. Hedding B. Waugh

J. P. Durbin

Corresponding Secretary
of The Missionary Society

Bishop M. Simpson

W. Roberts, Superintendent
Oregon and California Mis-
sion Annual Conference

William Taylor, Pioneer

M. C. Briggs, Pioneer I. Owen, Pioneer

California Annual Conference

The Mission Conference met in Salem, Oregon, on September 5, 1849, with Superintendent William Roberts presiding. Appointments for California were: San Francisco, William Taylor; Sacramento City, Colma Mills, and Stockton, Isaac Owen; Pueblo San Jose and Santa Cruz, to be supplied.

Taylor arrived in San Francisco on September 22nd. Owen, that week, crossed the Sierra. Each preached on Sunday, the 23rd—Taylor in San Francisco; Owen at a spot later known as Grass Valley. Here he stuck his cane in the ground and put his hat on it for a pulpit.

At the session of the Mission Conference in 1850 the work was divided into two Districts, with Isaac Owen Presiding Elder of the California District.

Methodism's connectional system and the ability to use, on circuits, men of various types under competent supervision enabled it to give wider coverage to the shifting placer camps than any other religious group. If a camp was worked out and the miners left, the circuit rider was moved to the new diggings.

The decade of the 1850's was a campmeeting era. Climate and social conditions combined to make the campmeeting effective. Probably the first one in California was conducted by S. D. Simonds at Sonoma in 1851. The Civil War put a check on their popularity, and the opening of the continental railroad in 1869 broke down the sense of isolation which accounted in part for their popularity. Though they continued until the end of the century, the revival or "special meetings" became the leading evangelistic agency.

Into this rough society Methodism entered as one of the agencies making for order and stability.

In 1847, it organized the first Sunday School in California.

In the same year it began in Santa Clara the first continuing Protestant congregation.

In 1848, the first real estate for Protestant worship was purchased. This was on Powell Street, San Francisco, and is still used for church purposes.

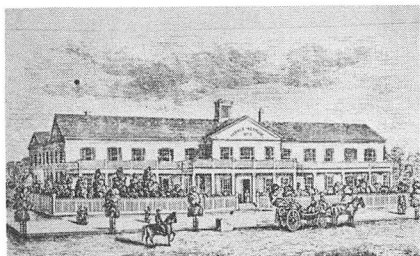
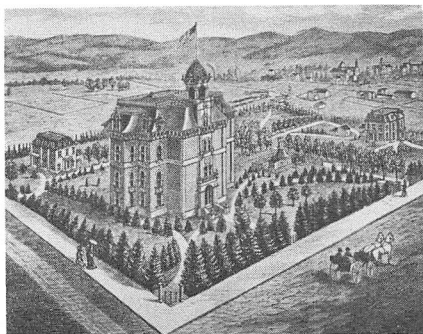
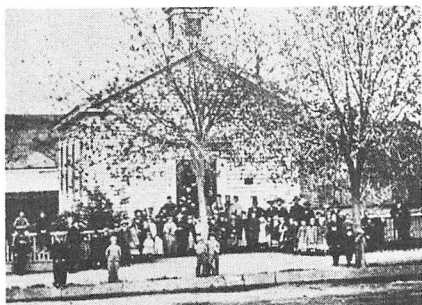
In 1849, it erected the first building for worship in the Sacramento-San Joaquin Valley, and it organized the first church in the mines on July 14.

Its circuit riders gave the widest coverage to the Gold Rush miners of any religious group.

It established on January 10, 1850, a bookstore that still operates—the oldest bookstore in California.

It organized, September 5 to 10, 1849, the Oregon and California Annual Mission Conference, the first regional conference of any Protestant group to include California.

It secured on July 10, 1851, the first charter for an institution of higher education on the Pacific Coast.



IN THE SANTA CLARA VALLEY

First Church, San Jose
2nd Street, near Santa Clara
Damaged by earthquake of 1906

Early members of First Church,
Charles Maclay, Pastor

First Church building and
Congregation

The "New Campus,"
University of the Pacific,
College Park, in 1870's

The Female Institute, Santa
Clara, 1852. Soon merged with
University of the Pacific.

California Annual Conference

Specifications of these and other contributions will be discussed later. They are suggested here as some of the ways Methodism invaded the chaotic days of American occupation of California.

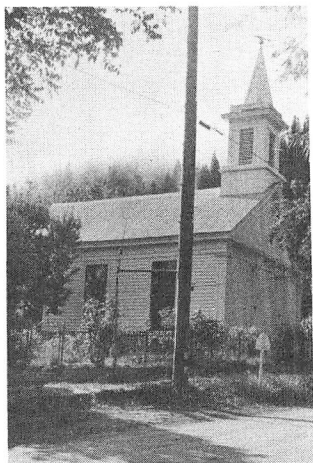
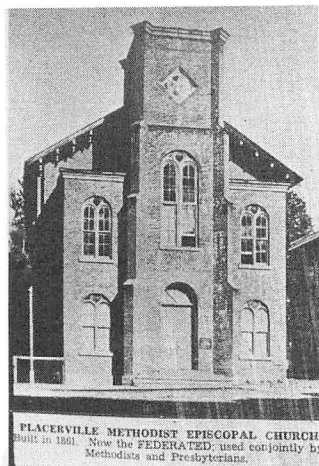
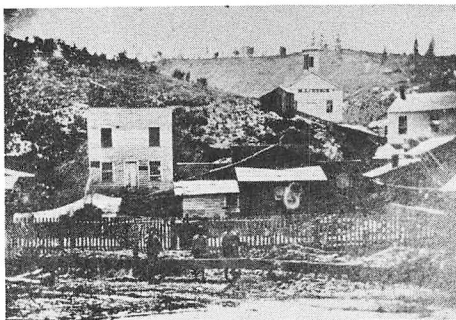
The California District of the Oregon and California Mission Conference, meeting in San Francisco August 13 to 15, 1851, authorized the publication of "a weekly religious paper, to be named the *California Christian Advocate*" and elected as editors M. C. Briggs and S. D. Simonds. The first issue appeared on October 10, 1851. Nominally its editors were elected or approved by the General Conference, but the paper had to support itself—sometimes at the expense of the editor.¹

In 1884, it became an official organ of the Methodist Episcopal Church, its editor elected by the General Conference, and its annual deficit paid by the Methodist Book Concern. In 1932, due to the depression, it was combined with the *Pacific Christian Advocate* of Portland, and published in San Francisco as *The Christian Advocate, Pacific Edition*. On unification it was merged into *The Christian Advocate* published in Chicago. The San Francisco editorial rooms were closed in 1940. The San Francisco dateline had been carried for 89 years.

Due largely to the activity of Isaac Owen, application was presented to the first session of the state legislature for a charter for an institution of higher learning, the California Wesleyan College, a name later changed to University of the Pacific. The legislature was so occupied with the organization of the state that it referred the application to the Supreme Court. The Court acted favorably on the request on July 10, 1851. Thus the University became the first chartered institution of higher education on the Pacific Coast. The Court, meeting in special session on the campus on July 10, 1951, renewed the charter for a second century.

Another evidence of the wisdom of Owen's selection for the California Mission is that before leaving Indiana he raised \$2,000 for the purchase of books. These were shipped around the Horn and unloaded by Taylor. On February 10, 1850, Owen and Taylor, having erected a small room on Powell Street adjacent to the Methodist Church, opened the Book Concern of the Pacific. This was operated by the Conference until 1884. The business manage-

¹ *The Pacific*, beginning publication ten weeks before the *California Christian Advocate*, later became the official organ of the Congregational Churches. In its early day it was not strictly a denominational organ. It was ably edited, and was influential in the moral and political life of the state, as well as in the religious field.



EARLY MOTHER LODE CHURCHES

Placerville, 1850
Courtesy Kansas Historical Society

This speaks for itself.
They probably helped pay
for building at right

Placerville Church, built in
1861, wrecked 1859. Photo by
Will P. Ralph

Downieville Church, 1856 or
earlier. It has been in continu-
ous use. Well preserved. Photo
by Will P. Ralph

California Annual Conference

ment was then turned over to the Western Methodist Book Concern of Cincinnati. In 1939, it became a part of the Methodist Publishing House. A bronze marker on its building at 83-85 McAllister Street announces that it is the oldest book store in California.

The Conference of 1860 reported 81 ministers in full connection and 10 probationers; 73 churches valued at \$209,625, and 52 parsonages; there were 99 pastoral charges distributed among 7 districts. \$8,075 was received from the Board of Missions for English work, \$2,548 for German-language work and \$950 for Southern California and Arizona.

THE DAYS OF GOLD

The days of old, the days of gold, the days of forty-nine will always hold a romantic, nostalgic place in California history.

The discovery was January 24, 1848. First to the mines were those already in California. Walter Colton, alcalde of Monterey, wrote:

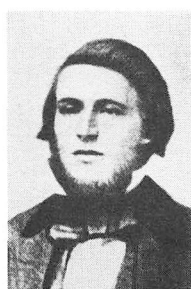
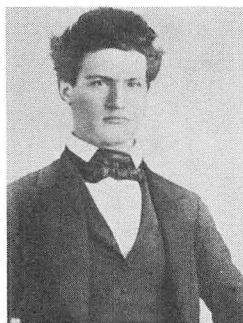
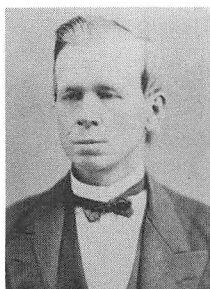
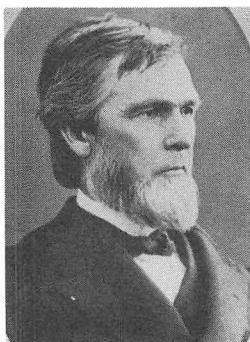
The blacksmith dropped his hammer, the carpenter his plane, the mason his trowel, the farmer his sickle, the baker his loaf, and the tapster his bottle. All were off to the mines.²

In June of 1848 it was said that scarcely a man remained in Monterey, San Francisco, San Jose, or Santa Cruz.

Among Methodist laymen, Elihu Anthony, a blacksmith by trade, after an early and successful trip to the placers, decided he could do better making picks for the miners than by working the stream beds. But John Trubody of the Methodist Class in San Francisco during July washed \$18,000 from a small claim on the American River. With this he bought land on Powell Street, San Francisco. One part he sold for more than he paid for the whole, another part he retained, and the third part he gave to his church. When a Board of Trustees was legally constituted he deeded this property to it. The deed was dated November 19, 1849. Thus it became the first land in California owned and still used for Protestant worship. At this writing it is occupied by the Korean Church, at 1123 Powell Street.

With 1849 came the Gold Rush. They came singing:

²His *California Diary*, available in reprints, is one of the best written and most valued of contemporary narratives.



EARLY MINISTERS, CALIFORNIA CONFERENCE

Each arrived before the first session of the California Conference
in 1853

W. G. Deal

E. Bannister
First President,
University of Pacific

A. S. Gibbons

J. B. Blain

J. B. Hill

I. B. Fish

H. C. Benson

W. S. Turner

E. Merchant

California Annual Conference

Oh! California!
That's the land for me!
I'm bound for Sacramento
With my washboard on my knee.

Their shanty-town, shifting camps they called by unconventional names: Red Dog, Bogus Thunder, Angel's Camp, Shinbone Creek, Bedbug-and-freeze-out. The names were picturesque, sometimes profane, but not vulgar.

The colorful ruffians of those days have been so played up as to give the impression that the camps were lawless. Actually, as contrast with the cities, they are one of the world's best examples of men's ability to govern themselves. Especially in the early years they established a fine standard of democracy and justice. Later, when the "loose fish" came in, the situation changed.

FOUR HORSEMEN

Four of this organizing group must have special mention—Owen, Benson, Briggs, and Taylor.

When asked for a biographical sketch Owen wrote:

Isaac Owen was born in Vermont, raised in Coonrange on the White River in the wilderness of Indiana, costumed in buckskin, fed on pounded cake, educated in a log school-house—the principal study in the course was Webster's Spelling Book; converted to God in the woods; licensed to preach on a log; first circuit embraced a part of five counties. Last heard of, a missionary in California, and on a review of his life has no apologies for having been born.

He was the first man selected to come to California. He drove an ox team across the Overland Route, his wife and children in the wagon. Their baby was carried on a pillow in Elizabeth Owen's lap.

On reaching Sacramento he found a lot given to the church by "General" Sutter, and on it lumber piled. Taylor's congregation in Baltimore had built a chapel, taken it apart, and shipped it to California. Owen announced that "Next Sunday we will worship in our own church." And they did. This Baltimore Chapel was the first building for worship erected in the entire Sacramento-San Joaquin Valley area. It was used by the Jews on Saturday as well as by the Methodists on Sunday. When outgrown by the Methodists it was sold to the Jewish congregation and became the first synagogue west of the Rocky Mountains.

Fortunately we have, along with his saddlebags, Owen's Journal and his expense accounts as Financial Agent for the Uni-

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versity of the Pacific. The original list of subscriptions was for \$1,000 each, headed by his own. Including Taylor's, there were 17 of these. A list in smaller amounts has among others, "Gov. J. Bigler, \$50." Owen sometimes had to borrow money during construction—"interest in advance on \$100 for one month, \$3.00." Brick masons were paid \$4 per day. Nails were ten cents per pound. But the University, including the "Female Institute." survived.

Anthony says that "the history of our educational work has been a series of disappointments in regard to the unwillingness of men of means to support the cause of Christian education in an adequate manner."³ That the University did survive through its early years is due more to Owen than to any other man. At the time of his death the Trustees of Indiana Wesleyan University, now De Pauw, made similar comments.

Isaac Owen was not brilliant. His Journal is prosaic. But he was an excellent judge of men and a tireless worker. Though he had practically no schooling he read a chapter in the Greek New Testament daily as he made his rounds, busy with details of church and educational interests. As the typical presiding elder of the church of the early day he held a unique place.

Unlike Owen, Henry Clarke Benson, an Indiana farm boy until he was 19, worked his way until he had his A. B. and A. M. degrees. Later he earned an M.D. though he never practiced medicine. He was principal of a Choctaw Indian school, and taught Greek for a time, but California appealed to him and he was here in 1852. On the Pacific Coast he was Presiding Elder for 10 years, in the pastorate 14, and editor 16. For 20 years he was a Trustee of the University of the Pacific, and was a delegate to the General Conference four times. In 1884 the Conference had decided to elect a Missionary Bishop to open work in Africa. The Mission Board's candidate was not acceptable, and no other seemed available. Benson nominated a lay delegate from India for this pioneer undertaking, and he was enthusiastically elected—William Taylor.

Benson's voice was often heard in the annual conference. As Anthony comments, "He generally voted with the majority, not because he chose to follow the multitude, but because the multitude followed him."⁴

Martin C. Briggs, like Benson, was long in service and strong in influence. Like Benson he was well-trained—the only seminary graduate among the founders of the Conference. They were unlike in temperament. Briggs was the crusader, the trumpeter, calling

³ *Fifty Years of Methodism*, p. 84

⁴ *Ibid.* p. 90.

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men to change. First it was against slavery, then against alcohol, tobacco, Sabbath desecration, the persecution of Negro and Chinese. He was brought to trial before the Conference for absenting himself from his work—and acquitted. He had gone to Chicago as head of the delegation to the Republican National Convention, and cast the ten votes from California for Abraham Lincoln. Briggs was never in his tent when the battle was on. Probably no man did more to keep California in the Union than he.

He was several times Presiding Elder and delegate to General Conference. The time limit on appointments was two years during the 1850's and until 1864, when it was increased to three years. He usually served the maximum time then allowed. He was three times pastor of First Church, San Francisco, three times in Sacramento, twice in Howard Street, San Francisco, and twice in Santa Clara. These were among our best churches. No man of his day equalled that record.

His part in the Conference sessions had a strange, sad ending. Just before the session of 1901, President McKinley was shot. For a time he seemed to be doing well. Then on Saturday morning came the news of his death. Briggs was a personal friend of the President. He was deeply affected by the news. His two minister sons, Arthur H. and Herbert F., both members of the Conference, steadied their sobbing father from the church. It was his farewell to the Conference he had helped to organize and in which he had been a commanding figure for half a century. God's trumpeter had sounded his last charge!

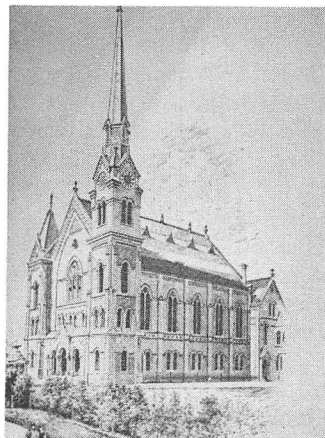
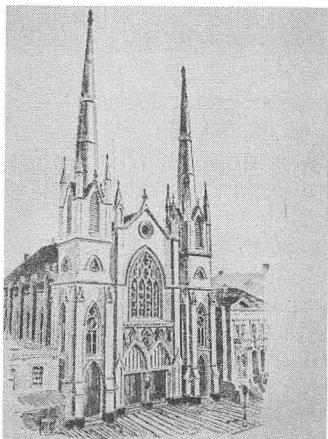
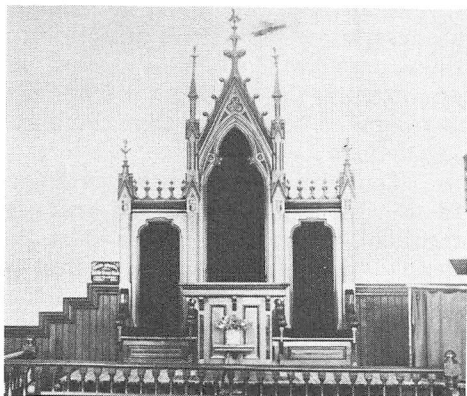
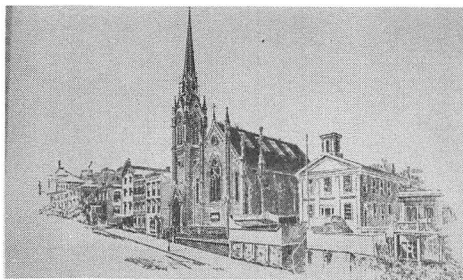
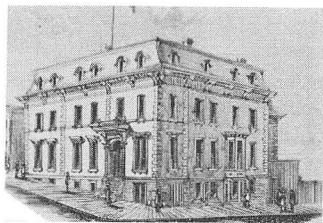
William Taylor is the most unique, the most outstanding personality among California's Methodist ministers. He was the second man to be selected for the California Mission. A Virginian by birth, he joined the Baltimore Conference. In his seven years in California he probably did more for social betterment—aid to the insane, the ill, the victimized, the outcasts, the dying—than any other San Francisco argonaut. Early in his ministry he started outdoor preaching in Baltimore. On coming west he continued it on the Plaza, the docks—wherever men congregated. He never could be confined within the walls of a building. He knew all sorts and conditions of men, and believed that all, the best and the worst, were children of God. He knew no distinction of color or status.

Seamen were among the most victimized in the city. He not only built a Bethel Church for them but a hotel also. This latter venture forced him out into his worldwide ministry. The lodging house was built with money advanced by friends. Income from it was to repay these advances. The great fire of 1856 burned both church and hotel. Placer gold, on which the city's prosperity was based, was giving out, and panic ensued. Taylor assumed personal responsibility for the debts, and went to New York to publish a book on California to pay them. *Seven Years of Street Preaching*

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was followed by *California Life Illustrated*. Always able to communicate, either by voice or by pen, this was another step in his development. His books sold by tens of thousands. He traveled over the Atlantic seaboard states, into Canada and the middlewest, holding evangelistic services. Then came his call to Australia. It was an ever extending area. Four conferences in India grew out of his ministry, and four in South America. To carry on this work he had located, thus becoming technically a layman. As such, he was elected a lay delegate from India to the General Conference of 1884. Here he was elected Missionary Bishop of Africa. Twelve years later he was retired—and soon returned to California, to the home of his son, Ross, in Palo Alto. He died on May 18, 1902.

Mention should also be made of Jesse Truesdell Peck, in the California Conference from 1858 to 1866. He came with a high reputation as preacher and educator. For eight years he was influential as pastor and presiding elder, but returned to New York because of his wife's health. In 1872 he was elected bishop. He presided at the sessions of the California Conference in 1873 and 1875. He will be referred to later.



EARLY SAN FRANCISCO CHURCHES

Chinese Mission House, 916 Washington Street, 1870.

First Church. Third building, early 1870's. The pulpit furniture below came around the Horn for this building.

First Church, Second building. 1864. Pulpit furniture, given to Sonoma Church, was thus preserved from the great fire of 1906. Korean Church now occupies this cite, oldest Protestant property in continuous use for worship in California. Pulpit furniture returned to it in 1950.

Howard Street Church in the 1860's. Brick and stucco. Destroyed in the fire of 1906.

Grace Church, 21st Street and Capp. Built in 1870.

CHAPTER II

FAMILY QUARRELS

ON NATIONAL ISSUES

California was in reality a border state. Immigration from slave states was nearly equal to that from free states. In its haste for some adequate local government the convention called to draft a constitution gave little attention to the question of slavery. Under the Compromise of 1850, worked out in Washington, California was admitted to the Union as a free state. But no sooner was the state government organized than the slavery question forced itself on the legislature.

The militant southern group controlled the Sacramento scene in the 1850's. Plans were made to divide the state, thus allowing the southern section to support their cause. Methodism was the most widely extended Protestant group. It was sharply divided. The situation in the Southern group is described in the narrative on the Pacific Conference. Here we are concerned with the involvement of the California Conference. Each side believed it had a holy cause and that it was divinely commissioned. Herein lay the bitterness of the family quarrel.

Six ministers of the California Conference came from Virginia—Adam and Henry Bland, A. S. Gibbons, James Hunter, Elijah Merchant and William Taylor. The wives of most of these were from the slave states. Nine other ministers had lived in slave territory. Among these were H. C. Benson, M. C. Briggs and W. G. Deal. There were prominent laymen also, as William Campbell and H. G. Blasdell who later became the first Governor of the State of Nevada.

The emotional involvement is illustrated by the charge of the Southern group that two of the prominent Northern group were themselves slave holders—Adam Bland and William Taylor. The technicality on which this charge was based was that the wives of these men had inherited slaves, thus making the husbands the legal owners. They were accused of not acting in good faith by failing to free the slaves when they married the daughters, and by profiting by slave labor. These charges were made in the *Christian Observer*, published by the Pacific Conference.

On June 10, 1852, the *California Christian Advocate* published the letter which Taylor wrote to the *Observer* in reply to these charges:

So much has been said in your paper at different times in regard to our relation to slavery that I think it is now time to speak and to speak through your columns, and let the facts correct some of the false impressions . . . We

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preferred not to reply to the assertions of some of our brethren of the *Observer*, but our moral character is so palpably assulted in an editorial last week . . . that we are religiously bound to speak.

Commenting upon our avowed intentions to release from slavery the negroes inherited by our wives so soon as they should come into our possession you say, "These good intentions will do to read about, but will they stand in any civil or ecclesiastical court of justice, palliate for past, not to say present, involvement, etc.?" . . .

Again, this writer, quoting from the *C. C. Advocate*, thus, "These brethren, (Taylor and Bland) receive no avails of this (negro) property" inquires, "Will the editor tell us who does? Their wives? Oh indeed! Beautiful subterfuge!" . . . Now for the facts of the case.

Before my marriage I learned that the lady was heir to an estate containing slave property. She informed me that it was her design to manumit all that should fall to her share as soon as they came into her possession. Upon inquiry I learned that the heirs, four in number, were all of the same mind. At the next meeting of the Baltimore Conference, a body of Colonizationalists, of which I was a member, and which alike is opposed to slavery and to ultra-abolitionism, and will not admit or retain in her traveling ministry, I embraced the first opportunity to state the facts of our anticipated possession of slaves, and of our intentions in regard to them. The statement was entirely satisfactory to the Conference . . .

But who does get the avails of this slave labor in the meantime? There are but three adults belonging to said estate; one man and his wife with six or seven small children. The other is a woman who was separated from her husband some years ago in the State of Alabama, and brought to Virginia; she has four or five small children. I know not that the awards of those who are able to labor more than supply the rest. If however anything is found in the hands of the Administrator it will be appropriated to their benefit. And if I can get off by paying a thousand dollars of money hard earned in California for their outfit to Liberia, I will think I have done well.

But why this delay to liberate them? It was unavoidable because the youngest heir was in her minority and could not act in the promises.

But are you not in the meantime a slave holder? No. We found them held in bondage by others, and said we would release you from bondage as soon as you come into our possession. In the meantime whatever may result

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from your labor you shall have.

But after all, there may be a failure to fulfill their good intentions? I have only to say that the youngest heir, who is still in her minority, was married last evening. This morning a deed for the manumission of every slave belonging to said estate has been signed by the heirs before Judge McVicker.

A letter also has been written to the agent of the American Colonization Society to make arrangements for their transportation to the Republic of Liberia, where they design to go, and where alone they can enjoy all the immunities of freedom . . .

All my remarks in regard to myself apply equally to Brother Bland.

(signed) William Taylor

San Francisco, May 21, 1852.

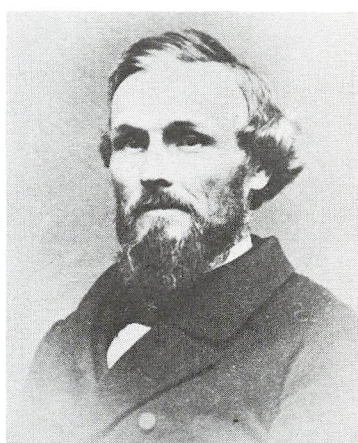
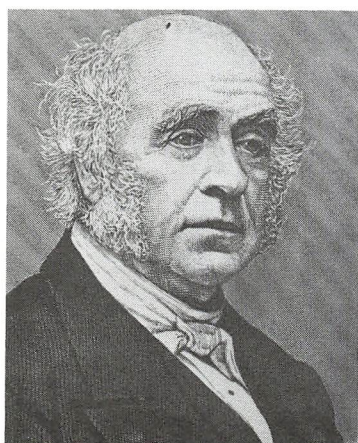
The date of this letter, 1852, indicates how early controversy between the two Methodisms began, how closely related it was to the national political issues, and how very personal it could be.

Generally speaking, these tensions increased as "incidents" occurred, reaching their climax with the death of President Lincoln. That event precipitated the mob at O. P. Fitzgerald's church on Minna Street, San Francisco, and the burning of the building of Pacific Methodist College at Vacaville. These tensions are treated more at length elsewhere in this volume.

A happier episode was the experience of Bishop H. H. Kavanaugh. He was the only bishop of the South Church living in free territory—Kentucky being then occupied by Union forces. Hence he administered church affairs in the border states. He came to California by way of Panama in 1864. The coming of a "Rebel Bishop" caused excitement and so many rumors that General Mason sent an officer to bring him to San Francisco for questioning.

In a lengthy statement published by Simmons, pages 299 to 307, Bishop Kavanaugh describes the incident:

Had not the whole matter been managed as quietly and prudently as it was, no doubt the most serious consequences would have followed. The most intense excitement prevailed in the breasts of many on both sides . . . He told me he had been instructed by General McDowell to treat me very respectfully, which he was all the time careful to do, never indicating that he had any control or authority over me . . . We associated as agreeable companions, and became mutually attached . . . The General and I parted in



Bishop J. E. Peck

Greenberry R. Baker
who planned the move of the
University of the Pacific to
the College Park campus

D. A. Dryden

C. C. Stratton
President, University of the
Pacific, 1877-1887, later of
Mills College, Oakland, and
of Willamette University,
Salem, Oregon.

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a pleasant state of feeling . . . They not only treated me with respect but with reverence. Their entire bearing was gentlemanly and kind.

Bishop Kavanaugh arrived on July 10, 1864, and remained to hold the Conference session of 1865. During this time he was free to go where and when he chose.

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ON THEOLOGICAL ISSUES

The 1860's and 1870's produced two cases of doctrinal dissension—a phenomenon of which the California Conference has been remarkably free. The first of these was the only heresy trial in its entire history.

Samuel D. Simonds after a good record in the Michigan Conference arrived in San Francisco on October 18, 1850. For four years he was editor of the *California Christian Advocate*.

He was presiding elder of the Mt. Shasta, the Marysville and the San Francisco Districts. Because of exposures of the gambling interests he was twice beaten up by ruffians. After the second of these he bought a stout hickory cane, and announced that in the future he would use it in case of need:

Soon my mind recalled the words of Christ, 'If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.' I was rebuked for my anger and humbled. I preached the next Sunday morning, with a black eye, on forgiving men their trespasses.⁵

Simonds was a member of the General Conference of 1856 and a reserve delegate in 1860.

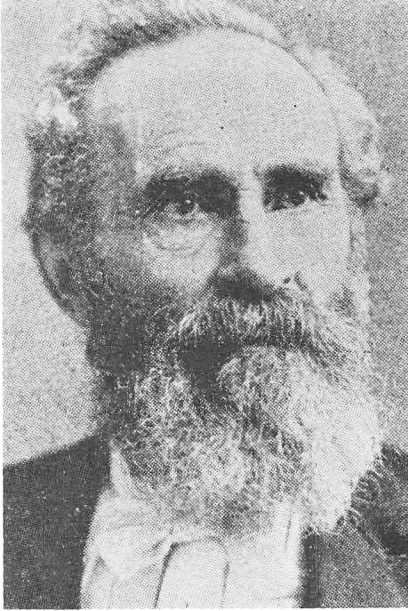
But in 1863 he was charged with preaching doctrines contrary to those of the Methodist Episcopal Church. As a compromise the charges were withdrawn and he was asked to submit a statement of his views. The committee reported dissent from his views, but recommended that with this statement of dissent his character be passed. Simonds confessed that every statement in his paper was a quotation from John Wesley. The next year he was tried for heresy. He was convicted and suspended from the ministry for one year. He appealed to the General Conference. But the next session of that body was not until 1868, so it did Simonds little good that the General Conference held in his favor. In the meantime he had asked for and been granted a location. He served in the United States revenue department for twenty years.⁶

Simonds' views on the question in controversy are fully stated in an article published in the *Methodist Quarterly*, 1865, Volume XLVII, Fourth Series, Volume XVII, pages 412 to 430. Its title is "The Doctrine Concerning God." This expresses a high Christology, but denies a tri-theistic view of God.

⁵Anthony, C. V., *Fifty Years of Methodism*, p. 37.

⁶The story is told by a contemporary, C. V. Anthony, in his *Fifty Years of Methodism*, pp. 35-39.

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The distinctions are the unfolding of one infinite and eternal being whose essential divinity is personified by the Father, whose image is the divine-human person of the Son, and whose divine "Proceeding" is personified in the Holy Spirit. (420-1)

The Father is not therefore *another* God, but is the invisible essence or soul of the word. He is always in the Son. (429)

The glow of the revelation of God in Christ (pervades the article). The theology not warmed from heaven cannot lead to heaven. "Worthy is the Lamb to receive power

and riches and wisdom and strength and honor and glory and blessings." (428)

He accepts the Apostles and the Nicene Creeds, but not the Athanasian.

This only heresy trial in the history of the Conference came to a happy end. When Simonds was 74 the Conference asked him to re-enter its membership. His spirit has been so Christ-like and his service in its early years so valuable that in his closing years he was honored and beloved. There is no record that his opinion had changed, but it is possible that the Conference was less dogmatic in its judgments, or that some members who took most serious exception to his views were no longer there. At any rate in 1902, the Conference *Journal* notes that Simonds received 50 per cent more annuity than any other retired man. So "faith, hope, and love abide, but the greatest of these is love."

A second doctrinal controversy which did not come to trial concerned David A. Dryden, a man of very different type from Simonds. Coming from Ohio, he was a member of this conference on its organization. Nine one-year pastorates, interspersed with three of two years and two of three, indicate difficulty in making personal adjustments. In addition to this he held theological views not generally accepted in that day. Chief among these was a denial of the resurrection of the body "in the last day," though he stoutly

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maintained a spiritual resurrection immediately after death. In 1873 he was appointed to a charge which paid a very inadequate salary. During the year, with the presiding elder's consent, he accepted appointment as United States Indian Agent at San Diego. Unable to attend the 1874 session, he wrote a long letter to the bishop and cabinet. This, he contended, was a request to be appointed to the Indian work. Apparently the presiding bishop did not read this to the cabinet, but announced that Dryden had asked to be located. On the bishop's statement the conference took this action.

The following year Dryden requested that his location be reconsidered and that he be reinstated in full membership. Referred to a committee, the majority reported favoring his request, while a minority opposed it. The minority report was adopted. Legally this disposed of the case. In his later years Dryden was affiliated with the New Jerusalem (Swedenborgian) Church.

The Dryden case is of interest in the history of the conference for three reasons:

It is a classic example of the tensions that arise in a system where every member is entitled to an appointment, but where because of personal factors the cabinet finds it difficult to make satisfactory adjustments. There is always the temptation to seek an easy way out—administrative expediency clashing with non-conformist conviction or conduct.

It produced two documents that are valuable commentaries. One was *Heresy in the California Conference* by D. A. Dryden, 1877, a 52-page statement, setting forth his contention that he was located contrary to the *Discipline* of the church. The other is entitled *Three Day Heavenly Vision of Dying Daisy Dryden*, a 39-page brochure of his ten-year-old daughter's last days. This experience probably influenced Dryden in his contention for a spiritual resurrection immediately at death, rather than a bodily resurrection "in the last day."⁷

⁷These are exceedingly rare, but copies are in the Conference archives in the Pacific School of Religion library, Berkeley. In 1872, the Methodist Publishing House printed a volume by Dryden entitled *Resurrection of the dead*. In an introduction to *Three Day Heavenly Vision*, page 5, by F. L. Higgins of Toronto, Canada, he says:

In this forcibly written book of 315 pages (now almost out of print) the teachings of the Bible as well as the best religious thought, respecting the resurrection are compiled, and show conclusively and in a manner surprisingly clear, that the resurrection taught in the New Testament and par-

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Finally it is not without significance that the member of the conference who prosecuted Simonds in 1863 and secured his conviction was the presiding bishop in 1873 and 1874 when the Dryden case was before the Conference. This was Jesse T. Peck. Anthony's comment when Peck was transferred from New York East Conference to California is:

He had been celebrated as a preacher and writer before he came to the Coast. Expectation was high. This was a misfortune. He was undoubtedly a great preacher, but his labored style did not take with the people of California as much as had been expected . . . For eight years his influence was as great as any other in the Methodist Church in this state.⁸

In these eight years in the Conference he had had five appointments. This may be an indication of why he "did not take with the people of California." That he was a man of strength no one doubted. Possibly under different leadership our one heresy trial might have been avoided.

Bishop Peck was one of five brothers, all of whom became Methodist ministers. He was a large man, standing over six feet, and weighing over 300 pounds. "His body was seldom at rest and his mind was alert." He preached with much force, and early had the reputation of being a difficult adversary in debate. "While not bigoted, he was a great lover and defender of his church." As a presiding officer he had marked ability. He had no children.⁹ He was Peck who for the Conference prosecuted Simonds and who presided over the two sessions of the Conference when the Dryden case was being considered. One of Dryden's strongest points was that while he wrote to the Bishop *and Cabinet*, as he claims asking for appointment to the Indian work, the letter was never read to the Cabinet, and that it was on the Bishop's statement alone that he was located.

This writer had no personal contact with Simonds. But he quickly sensed the respect the Conference had for this man who walked humbly among us, "our beloved heretic." At that time his views on the nature of God were possibly shared by many of his fellows. And extensive reading of the Dryden case, while indicat-

ticularly by St. Paul, is the resurrection of man's spiritual body, and that his natural body does not rise.

⁸ *Fifty Years of Methodism*, pp. 199-200.

⁹ See *Dictionary of American Biography*, Vol. XIV, pp. 379-380. The article is by S. G. Ayers.

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ing that he was provocative also indicate that the Bishop was arbitrary. With a man of different temperament in the chair much of the bitterness could have been avoided.

While the California Conference from time to time had had to consider prudential matters concerning its members, the Simonds and the Dryden cases are the only ones that involved heresy charges. They should be required reading for those charged with difficult administrative decisions.

They emphasize the freedom of California Methodism from doctrinal controversy. For instance, when in the 1920's the Fundamentalist issue was at its height and was causing dissension and division among Baptists and Presbyterians, this Conference was not seriously affected by it.

Church membership for the war decade shows a total membership in the South Church in California of 3393 in 1860, in 31 churches. Membership dropped to 1321 in 1863, and did not regain the 1860 level until 1870. By contrast the Methodist Episcopal membership was 4117 in 1860. In 1862 it showed a loss to 3935. Then it began to gain, and in 1870 was 60 per cent higher than in 1860. The loss of 182 members in 1862 was more than made up in 1863.

BUT NOT ALL QUARRELED

THE CIRCUIT WALKERS

Much has been said of the circuit riders. It is high time that a word be said for the circuitwalkers. With the demand for horses and mules for pack animals and the cost of hay in the mining sections,¹⁰ a saddle animal was a luxury many a preacher found quite beyond his reach. A number became expert walkers. William Taylor walked to his seven services on Sunday in San Francisco. But it was in the mining regions that they flourished.

John B. Hill was the first pastor of Shasta, six miles west of where Redding now stands. Trinity County was on his circuit. Once a month he walked the intervening 41 miles on Saturday, preached at three points on Sunday, and then walked back to Shasta. This was a round trip of over 130 miles. He made the Trinity County trip once a month.¹¹

The California Christian Advocate of November 23, 1876, has a letter from A. J. Nelson in which he speaks of several

¹⁰Anthony, *Fifty Years of Methodism*, p. 174. Anthony paid \$140 a ton for hay for his mule.

¹¹*Ibid.*, pp. 94 and 128.

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pastors in the mining section of the Sacramento District. Then he writes:

The man who made the most tracks is Rev. John B. Hill, (then Presiding Elder) our energetic Book Agent. Brother Hill exceeded all coadjutors in praying with his legs. He always traveled on foot and saved both time and toll. It is said that once in a great hurry he hired a mule for a horse and after riding a mile he met a boy and gave him a dollar to take the mule home and give the owner his compliments and tell him that he had no objection to his horse, but he had not time to ride, he would miss his appointment.

Anthony quotes Bishop Fowler as saying at Hill's funeral that it was a great luxury to be able to say any good thing one wanted to about another without fear of anybody thinking it was overdrawn. Then Anthony adds, "No member of the California Conference was ever more tenderly loved or more implicitly trusted than was this man." Yet there was the tradition that when Hill was on the hotel porch at Weaverville conducting service the camp bully loudly announced that he would throw the preacher over the porch rail. Something, however, went amiss. It was the bully that went over the rail—to the great delight of the crowd—and the service continued.

Anthony speaks of Hill as "above medium height, spare, of light complexion, rather sharp featured, and such a walker as one rarely finds."¹² He was by no means the only circuit walker, but he certainly could qualify for a place in that durable company.

If the circuit walker had no saddle he could still use his saddlebags. This writer for sixty years tramped a considerable number of mountain trails. He knows that a fair-sized load can easily be carried in a pair of well-used saddle bags thrown over the shoulder.

AND THE PRESIDING ELDERS

Along with the circuitwalkers another group showed durability—the early day Presiding Elders. These men were usually selected from among the able and mature ministers. They were preachers and evangelists as well as administrators. The Bishop came and went. In the 1850's and 1860's there were years when no Bishop was available for the long overland or sea trip. The Elder visited each appointment quarterly, usually staying two days. This

¹² *ibid.*, p. 94.

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was the "quarterly meeting"—preaching several times, as well as conducting love feasts, communion, and business session. The Conference always had a considerable number of college trained men. But there were also those who received their training in the Conference Course of Study and from the Elder.

Anthony says that "Adam Bland was a man of fine appearance. Large, well proportioned, with a pleasant face, he would naturally attract attention."¹³ He was in charge of the Santa Clara District. *The California Christian Advocate* of April 29, 1869, notes:

Rev. A. Bland passed through here last week, having just completed a round of his district. About two months ago he started southward, with his horse and gig, holding quarterly meetings at all the towns along the coast. His journey extended to San Diego, nearly 600 miles from this city by course of travel. We almost wonder that it did not go over into Mexico, as his district, like the diocese of the Bishop of London, embraces all the country that does not belong to any other.

In his travels he was sometimes forced to prepare his food by a campfire and spread his blanket on the earth. Returning, he is in comfortable health, yet evidently worn down with labor and travel, and bronzed by the wind and sun. Such labor in a brief period will superinduce premature age. And yet the itinerant system alone will carry the gospel to the people who are in frontier conditions.

Better wear out than rust out. A few years in such a glorious work will outweigh an importance the hoary age of Methuselah, spent in heaping up perishable riches.

Anthony says further, "His robust constitution and zeal for the work kept him in the field for about forty years, when the strong man bowed himself, his nerves gave way, and he died in this world that he might live in a better."

A gig was a two-wheeled conveyance, drawn by one horse. Bland was a good judge of horse flesh, and somewhat of a horse trader. Later he had two teams in order to travel the distance more effectively. One was kept at a half-way point, the ranch of Martin Miller in Fresno County. Miller was the first minister for his church in that region, establishing six congregations in the county. He had a son George, later known to Methodism as Bishop

¹³ *ibid.*, p. 91.

CROSS IN THE SUNSET

George A. Miller. This writer has a delightful memorandum in which the Bishop tells of Bland's visits. After supper the table was cleared and they went to meeting. Then the kerosene lamp was lighted. George always planned to have studying to do on these occasions. It gave him the excuse to sit up late that he might listen to his father and the Elder as they discussed the Bible, Conference affairs, current events, and theology. The Elder's visits were events in the boy's life. When pioneer ministers were on isolated posts the coming of the Elder was "a time of refreshing." It was one justification for placing strong, mature men on these exhausting tasks.

Another instance of this phase of the Presiding Elder's influence is found in the words of a young schoolteacher in a worked out mining camp. He says:

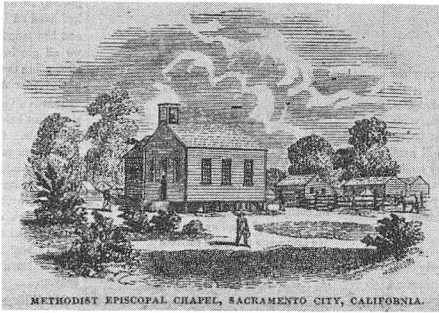
Here I joined the Methodist Church at twenty-two years of age . . . A man called "A. J.," a Presiding Elder, preached there from time to time. When he came to town we were great cronies. He taught mathematics in the University of the Pacific and preached on Sundays. He was close to my soul. We were kindred spirits. Christ was personified truth in him . . . He always came loaded to the hilt with notes on life. He came by stage coach once in three months. Two or three nights "A. J." and I sat up all night talking over the problems of existence—and of how to work out a rational ground for religion . . . I felt I had discovered a continent, or, since we were in the old gold region of California, as if I had discovered gold in those beautiful Coloma hills.¹⁴

"A. J." was Andrew J. Nelson. A graduate of Ohio Wesleyan University, he came to California when 41, and had twenty-eight years of teaching, pastorates, and as Presiding Elder. He was in his early 50's at the time referred to above. He was a member of the General Conference of 1888. The young teacher became California's best known poet, Edwin Markham. His verse was infused with a deeply religious and social spirit.

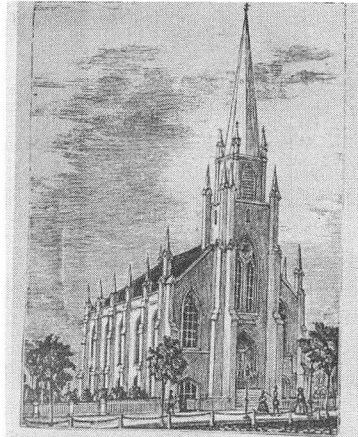
AND SOME WERE EXPENDABLE

Death took no holiday in Gold Rush days. One of the startling facts of mining camp cemeteries is the number of young men buried

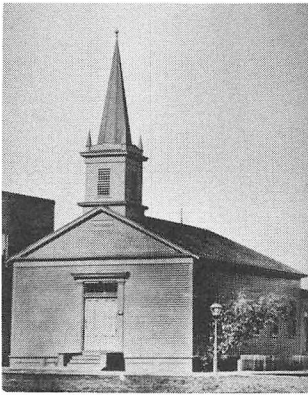
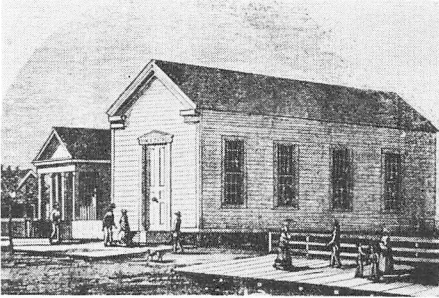
¹⁴William L. Stidger, *Edwin Markham*, Abingdon Press, 1933, pp. 232-3.



METHODIST EPISCOPAL CHAPEL, SACRAMENTO CITY, CALIFORNIA.



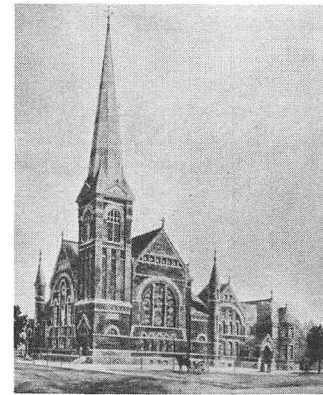
FIRST CHURCH, SIXTH STREET, SACRAMENTO.



METHODIST EPISCOPAL CHURCHES OF SACRAMENTO

Baltimore Chapel, 1849. First house of worship in interior California

Third building of First Church, in the 1850's From Sacramento Annals.



Fourth building, erected 1859 to 1861. Brick. In use until 1900.

THESE WERE IN STOCKTON

First building, erected in the 1850's. Belfry when church was built, steeple added later.

Central Church, San Joaquin and Miner Streets, 1891. Cost \$87, - 275. Brick with stone trim."Perhaps the best Methodist Church on the Coast."

CROSS IN THE SUNSET

in them. And the ministry was not exempt.

The first Methodist Bishop to come to California was Edward Raymond Ames. He was 47, and was elected to the episcopate the year before. A new church, then called Happy Valley,¹⁵ later to be known as Central, San Francisco, was meeting in a school house. But it recommended two young men to be received on trial in the Conference. One of these, John Bennen, had come from Brooklyn, N. Y., expecting to teach. "He was one of God's choicest gems, thoroughly consecrated to the work of his Master."¹⁶ This was his first and last Conference session. Received on trial, he was assigned to the Cache Creek Circuit. On March 28 he preached at Woodland. Cache Creek was swollen by spring rains. In attempting to ford it to keep another appointment on the circuit, his horse was swept down the stream and both horse and rider were drowned. Conference had convened on February 3, 1853. His ministry covered less than two months.

Three years later James A. Brooks, a young lawyer, was received on trial in the Conference. He was appointed to Orleans Bar and Salmon in Siskiyou County. Seventy years later this writer as District Superintendent crossed Salmon Mountain and went down the Salmon once a year. He felt that Sawyers Bar, chief community on the Salmon River, should have at least one religious service a year. The meeting place was the bar room of the old hotel. This was a summer trip, as in winter the only access was by a pack train whose horses or mules wore snow shoes. In 1856 Sawyers Bar had more miners than there were later. But it was one of the most isolated and difficult appointments in the Conference.

Brooks spent a few months on this charge. Then, in order that the miners might have something beside drinking and gambling while snowed in, he came down to the city for books. His return trip was by steamer to "Red Bluffs," then by Concord stage to Shasta, and mule-back to Weaverville. Then on foot he took the old Trinity Trail, with his pack of books—said to weigh 50 pounds.

Late next spring someone caught a glint in the branches of a fir tree on Salmon Mountain. It was a watch. Digging in the snow below they found Brooks' body and the precious books. His ministry had been longer than that of Brennen. It lasted nearly a half year.¹⁷

¹⁵ Anthony. *Fifty Years of Methodism*, p. 120.

¹⁶ Anthony spells his name Benham.

¹⁷ For a fuller account see this writers' *In Search of God's Gold*, pp. 68-69. Also Anthony's *Fifty Years of Methodism* pp. 179 and Cox's *The Annals of Trinity County*, p. 127.

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Both Brennen and Brooks were probationers in the Conference. The first full member on the Roll of the Honored Dead was Elijah Merchant. This man had joined the Baltimore Conference in 1852. He had been on the Plumas Circuit and in Sacramento. On February 10, 1856, he married Mary, daughter of Conference member Ebenezer Arnold. The next year he was appointed to Los Angeles. Here he died in October of that year. A son was born after the father's death. Mrs. Merchant lived as a widow for 49 years. Southern California appointments were the most distant and among the most difficult during the 1850's and 1860's.

"California Annexes the United States" announced a transparency carried through San Francisco streets on the evening of May 10, 1869. The golden spike had been driven that day at Promontory, Utah. The transcontinental railroad had been completed. The pioneer period of California's life had ended. It was linked ever more closely with religious as well as social and political life of the nation. California in a very real way had annexed the United States.

CHAPTER III

GROWING UP

The year 1870 to 1900 in the California Conference were years of steady growth. "Seeing is believing," so we take a look at them:

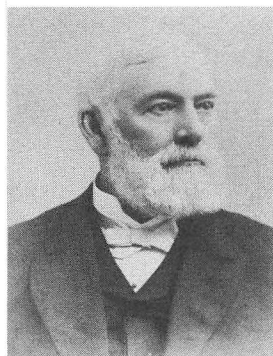
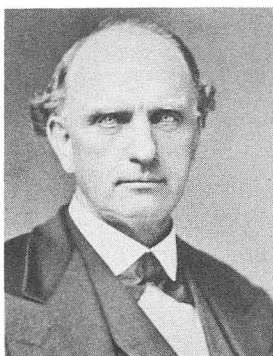
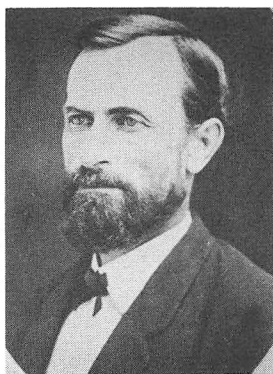
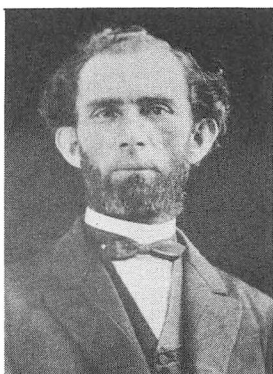
Year	Conference mem- bers & probationers	Total church membership	Number of Churches	Average membership.
1870	106 plus 11	6,766	76	70
1880	126 plus 7	8,652	120	72
1890	183 plus 24	14,088	176	80
1900	222 plus 20	19,959	233	86

The formation of the Nevada and Southern California Conferences took away more than half of the original area of the California Conference. And each of these, with the language conferences as they were formed, took ministers and members from the parent group. In view of these factors the steady statistical advance of the Conference is the more noteworthy.

This continuing development was made possible by a growing population, a constant emphasis on evangelistic outreach and efficient organization. Those first railway trains took six days from Omaha to the Bay. But even so they traveled in a day nearly as many miles as the immigrant trains did in a month. And they brought a steady flow of settlers. Names of new towns appear year by year on the list of Conference appointments. Some of these were in the agricultural section.

The "arid and trackless valley of the San Joaquin" was not an attractive region to early settlers. It flooded in winter and had sand storms in summer. The early road skirted the foothills, with such forgotten towns as Havilah, Millerton and Academy. It was not until irrigation developed that the valley became habitable and "blossomed like the rose."

It was early recognized that Sierra water and valley land must be brought together. The engineering problem was not difficult. The obstacles were social and legal. How should irrigation companies be organized and how could they function legally? In this writer's *In Search of God's Gold* these questions are discussed at greater length. There were no precedents for the organization of irrigation districts. And the English common law, on which American civil procedure was based, provided that the water of a flowing stream could not be diverted from its natural course. It took the farmers of Stanislaus and San Joaquin counties thirty years to find how to organize their irrigation districts effectively, and to defend in local, state, and national supreme courts their right to do so. As a result land values and population rose steadily. Towns



PROMINENT MINISTERS, CALIFORNIA CONFERENCE,
1860-1897

J. A. Bruner
E. Thomes
T. Guard

C. V. Anthony
J. H. Wythe
F. F. Jewell

A. J. Nelson
B. F. Crary
W. W. Case

CROSS IN THE SUNSET

dotted the once uninhabitable valley, and churches were organized in them. It is probable that the San Joaquin Valley, and the Santa Clara Valley are the most congenial fields for protestant religious groups of any part of the California-Nevada Conference area. The partnership of irrigation and religion is an important phase of the Conference history.

THE SWEDES OF KINGSBURG

With developing irrigation, a number of national groups colonized in this region—among them were American, German, Japanese, and Swedish. An instance of this was the Swedish colony at Kingsburg. Wearying of Michigan winters, an emigration society was formed. They sent out their representatives to spy out the land. A location in southern Fresno county was selected. With characteristic thoroughness they laid out their town with wide streets, and made it "the neatest and cleanest place outside of New England,"—or Scandanavia! Five language churches were established, first one by the Methodists. Kingsburg was morally and religiously conservative. Up to the time of the dust-bowl migration it was said that 94 per cent of its people were of Swedish ancestry. In 1930 churches within its corporate limits recorded 131 per cent of population. Of course, ranchers outside the corporation held church membership in the city. The Methodist church of Kingsburg is one of the best examples of a language congregation holding its group together while making the change to the English language.

THE YAMOTO COLONY OF LIVINGSTON

Another language group church merits special mention—the Yamoto Colony, near Livingston in Merced County. A Caucasian Colony had attempted to settle here, but had literally been blown away. Then the Japanese took over. They bought some 2500 acres from the Crocker Estate, financing the purchase with the Japanese-American bank of San Francisco. Difficulties multiplied. The winds still blew. Grasshoppers swarmed. In the depression years the bank failed. They had built a Methodist church, and in it they found strength in their adversities. They formed the Livingston Cooperative Society, built their own packing house, and did purchasing and marketing as a united community. Yamoto Colony was regarded as one of the best examples of Japanese farming in California. Important also was their relationship to the Caucasian group in the Livingston Methodist church. Before the Japanese church was organized two of their members were official members of the older Livingston church.

When evacuation came, 80 colony families gave power of attorney to three Caucasians as trustees. These Trustees em-

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ployed a competent manager, who operated the properties successfully while the Japanese were in detention camps. At the end of the four years they returned to find mortgages paid off and new vineyards and orchards planted. Accurate accounts had been kept of the property of each owner. And each colonist had been sent reports by the Trustees.

Three comments may be made on the Yamoto Colony:

1. The Japanese have been fortunate in the attitude of the older Livingston Church. Pastors and official members have been sympathetic and helpful. The youth groups have fraternized. This relationship helped greatly when evacuation came.

2. Ninety per cent of the Yamoto Colony returned. The average was about sixty per cent. The group made one of the best records in reestablishing themselves.

3. They have shown an unusual sense of stewardship. They at once reestablished their Church, bought an automobile for the pastor, and began raising money for a new building.¹⁸

Historians have pointed out that civilizations developed where the people were compelled to work together to develop irrigation in order to live—as in Egypt and Mesopotamia. Possibly the San Joaquin Valley could be cited as another instance of this truth.

A PRECOCIOUS CHILD

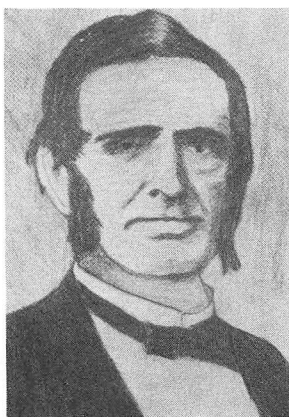
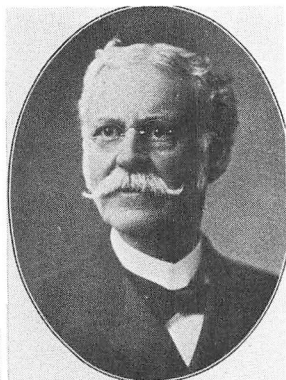
THE SOUTHERN CALIFORNIA CONFERENCE

The California Conference in 1871 directed its delegates to the General Conference of 1872 to ask that this General Conference pass such action "as will authorize this Conference to divide during the next quadrennium should a majority of the Conference vote for division and the Bishop presiding concur in this action."¹⁹ The General Conference granted this request.²⁰

¹⁸ See Franklin S. Farquhar, *History of Livingston, California*. The Chronicle, 1945, pp. 104 ff. The writer is especially indebted to Gordon H. Winton, Manager of the First Bank of Livingston and treasurer of the Methodist Church. His father was a minister of the Southern Methodist Church in California, and his family was prominent in missionary and educational work of the denomination. He was one of the Trustees of the Yamoto Colony, and did much to aid in its success, both before, and during and after evacuation.

¹⁹ Minutes, 1871, p. 197.

²⁰ Discipline, 1872, Appendix #25.



MEN PROMINENT IN BOTH CALIFORNIA AND SOUTHERN CALIFORNIA CONFERENCES

A. M. Hough

A. Bland

P. Y. Cool

W. A. Knighton

C. Maclay
Founder of Maclay
College of Theology

R. S. Cantine

J. A. B. Wilson

J. R. Tansey

C. E. Locke

California Annual Conference

No action was taken in 1873 or 1874. But in 1875 a committee on division of the Conference reported favorably. "The report of the committee on division of the Conference was read and adopted."²¹ The presiding Bishop, Jesse T. Peck, gave his approval. This was on Saturday, September 18, 1875. The new child was given a name—the Southern California Conference.

The boundary was fixed as "Beginning at the Northwest corner of San Louis Obispo County at the Pacific Ocean, thence along the Northern line of said County and connecting with the Northwest line of Tulare County, thence along said County line and continuing the same course to the Eastern boundary of the State, thence following the State line to the Ocean."²² But as this included Inyo County, a part of the Nevada Conference, the eastern line adjusted to the summit of the Sierra Nevada Mountains.

In 1880 the boundary was shifted to the north, placing Fresno, Mariposa, Madera, Merced Counties and the Southern part of Monterey County in the Southern California Conference. The natural dividing line between northern and southern portions of the state is the Tehachapi Mountains, 200 miles farther south. For 50 years this boundary appeared to have been accepted without serious question. In 1930 discussion began, which resulted in 1939 of the adjustment to Tehachapi.

The legal date of origin of the Southern California Conference appears to be September 18, 1875, when "the Southern portion of the state be constituted a separate Conference."²³ This action was implemented on September 21, when the Conference fixed the missionary appropriations and set the place of the next session of the Southern California Conference as Los Angeles. Bishop Peck announced the formation of two districts—the Los Angeles with A. M. Hough as Presiding Elder, and the Santa Barbara, under P. Y. Cool. He transferred to the new Conference and gave appointments to 18 effective Elders, 2 effective Deacons, and 1 man on trial, a total of 21 ministers. Two supplies were also assigned to churches. The total membership of these churches was 959 plus 90 on probation and 17 local Preachers; there were 10 church buildings and 7 parsonages.

It is interesting to note that in the four counties transferred to the Southern California Conference in 1880—Fresno, Mariposa, Madera, and Merced—there was but one Methodist Episcopal Church. This was at Merced. It had 27 full members, 4 on pro-

²¹ Minutes, 1875, p. 21.

²² Journal, 1875, pp. 58-59.

²³ Journal, 1875, pp. 58-59.

CROSS IN THE SUNSET

bation, with one church building and one parsonage. This is the record in the California Conference Journal of 1879.

"The rose dawn" of Southern California came in the 1870's with the arrival of the Southern Pacific Railway. But the completion of the Santa Fe line in 1886 and the rate war between the two companies brought the great rail rush. Rates from Missouri Valley points had been about \$125.00. Then a cut by one company was more than matched by the other, until on March 6, 1887, the Santa Fe advertised a rate of \$1.00 per person. This writer's first view of California was in 1887 when his family of six traveled to Los Angeles and San Diego at the \$5.00 rate per person, and returned to Iowa. In that year the Southern Pacific transported 120,000 persons to Los Angeles, and the Santa Fe was running three and four trains daily to that city. San Diego in 1872 had a population of 7,359. Then 50,000 persons a year were tramping its dusty streets. The fantastic story of the great boom—and bust—is told in sprightly fashion by Carey McWilliams in his *Southern California Country*. He tells of the immeasurable optimism of the San Diegan who announced a population of "150,000 people, only they are not all here yet," and of the Los Angeles promoter who "lost \$1,000,000 and the worst of all was that \$500 of it was cash." The Southern California Conference of the Methodist Episcopal Church had been organized just in time to take advantage of this invasion.

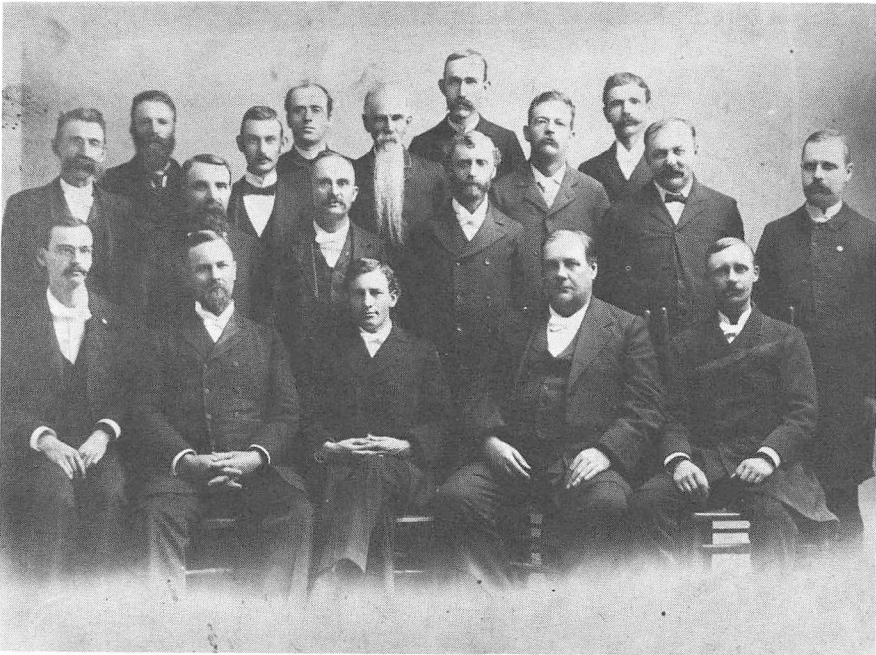
METHODISM IN NEVADA

A PERPLEXING CHILD THE NEVADA CONFERENCE AND MISSION

One reason the California Conference in 1873 and 1874 hesitated to organize the Southern California Conference was the difficulties which a decade earlier faced the Nevada Conference.

The experience of Jedidiah Smith in his three pioneering trips across the desert are one of the epics of human fortitude and endurance. A few of the early immigrant parties, as that of Elihu Anthony in 1847, were guided by friendly Indians. But to most of the '49ers Nevada was a fearful struggle. Abandoned wagons, skeletons of draft animals, and lonely graves marked the Overland Trail. Nevada was a hardship to be overcome, not an opportunity for a home.

The California placers were short-lived. While most of the miners returned to eastern homes or went to valley ranches, or coast towns, a few crossed the Sierra and began to prospect Nevada streams. This led to the discovery in 1860 of the Comstock Lode, possibly the world's richest deposit of silver-gold ore. Virginia City suddenly became world famous.



NEVADA MISSION 1907

Seated: D. F. Wigstead, W. F. McClure, later State Engineer of California and author of its water conservation plan, E. F. Brown, Secretary, Superintendent Van Deventer, Fred Winsor. Second row: Unidentified, Joseph Johns, S. W. Albone, John Telfer, J. M. Wilson, W. C. Howard. Third row: Unidentified, A. L. Hazlet, T. H. Nicholas, a layman, W. N. Botts, Unidentified, Unidentified.

CROSS IN THE SUNSET

From 1860 to 1920 the population of Nevada fluctuated with the price of silver and the discovery of new deposits. Starting at \$1.35 per ounce, as the output of silver rose rapidly, the price declined to \$0.287 in 1931. Virginia City was followed by discoveries in Austin, Eureka, Tonopah, and Goldfield. While some 400 mining districts were formed over the state, there were no significant discoveries after 1905. And the deposits were mostly shallow and were soon mined out. By 1920 rich bodies of precious metals, the reason for existence of "The Silver State," had been largely exhausted. Population, starting at 6,875 in 1860, rose to 62,286 in 1880, and declined to 42,335 in 1900.

In 1864 Nevada was admitted to the Union as a state. This was largely for political purposes. The national government greatly needed more Senate votes to pass desired legislation, and Nevada could supply them. But in 1920 it found itself with its precious metals largely exhausted. A population of 77,407 scattered over our sixth largest state in the Union and a state government to be supported, plus 17 county organizations, plus its incorporated cities, plus its school system. What an impossible situation!

In order to exist, Nevada turned to what may be euphemistically called tourism—a highly commercially organized attempt to exploit human weakness. This included easy divorce, easy marriage, easy gambling, easy liquor, and easy prostitution. Tourism grew gradually, by trial and error. Its early center was Reno, "The biggest little city in the world." But by mid-century the center shifted to Las Vegas. Those interested in Nevada's moral and religious problems as related to the political and economic, will find them more fully discussed in this writer's *Steeple Among the Sage, A Centennial Story of Nevada's Churches*. Here we briefly consider the relation of the Methodist Church to them.

The earliest white settlement in Nevada was a Mormon Colony at Genoa but when in September, 1859, the United States sent an army into Utah, President Brigham Young ordered the colonists to return to Salt Lake City to aid in its defense.

In 1858 Jesse L. Bennett of the Methodist Episcopal Church, the advance guard of religion, was preaching in the Carson Valley and in Virginia City.

The first deed to property for religious worship was recorded by the Methodists. It was dated "Virginia City, Carson County, Utah Territory, August 13, 1860." The second such deed was by the Methodists in Carson City. Four buildings were erected on the Virginia City property. The first was burned in one of that camp's fires. The second was blown down by a "Washoe Zephyr." (The Roman Catholics lost their first building in one of these storms.) Fire burned down the third. After the Virginia City mines gave out the fourth was taken down and reerected in the new railroad town

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of Sparks.

Virginia City with its barren, windswept location, its burst into undrempt wealth, its world reknown, its few millionaires, its cemetery filled with graves of young men, its efforts of devoted men to establish the church in all the tumult, and the collapse of the community is an illustration of the difficulties of religious endeavors in early Nevada.

The Territorial Enterprise of Virginia City was the leading newspaper of Nevada for three or more decades. One of its editors, Col. Henry G. Shaw, wrote the section on the churches of the state in the monumental Thompson and West *History of Nevada*, published in 1881. He begins his account by saying:

The proportion of professing believers to non-sectarians always has been and is small . . . There is not very much for the faithful historian to record of the piety of its inhabitants . . . (Yet) her men and women make up in good works whatever they lack in seeming faith. If not theoretically religious they are for the most part practically so.²⁴

He then pays tribute to these pioneer ministers, these frontiersmen for God:

No more self-denying labor was ever accomplished than that performed by these heralds of religion . . . Nevada might lose all its mineral wealth and not encounter any such loss as it would were the initial work of these pioneer ministers absolutely stricken out. They stood in their places, not only for religion, but for education, law, justice, for temperance and honest industry, and for eternal principles of right to lay the foundations of the state.²⁵

Referring to the work of the Episcopal Church, he writes:

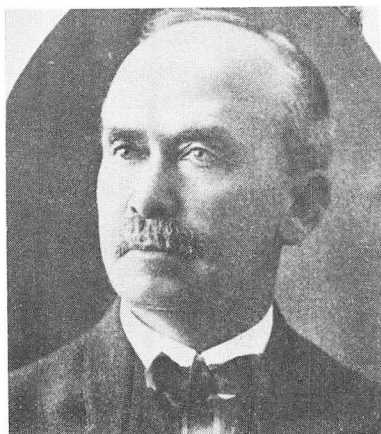
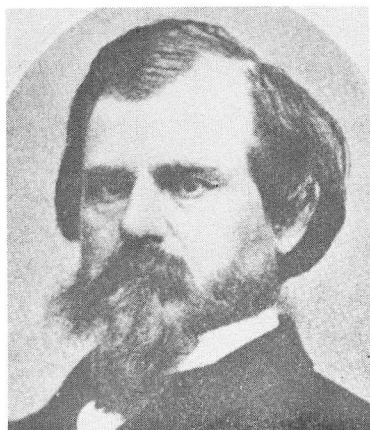
In common with all other Christian denominations who have tried to promote the cause of religion they have only been able to hold their own by the severest labor and by overcoming almost insurmountable obstacles.²⁶

E. W. Van Deventer was Superintendent of Methodist work in Nevada for 17 years, traveling by train and team. He was an impressive man, weighing 225 to 250 pounds, fervent in his religious

²⁴Thompson and West, p. 191.

²⁵*Ibid*, p. 192.

²⁶*Ibid*, p. 197.



SAGE BRUSH STATE CITIZENS

Mrs. H. G. Blasdel

H. G. Blasdel
First Governor of State

Nevada Mission Group, 1903-1904

Seated: Mrs. Pardee, Mrs. Nims, Unidentified, E. W. VanDe-
venter, Superintendent, A. W. Albone, Mrs. Albone; standing,
J. J. Pardee and son, J. D. Hammond, T. H. Nicholas, John
Telfer, Warren Nims, Unidentified. Insert, James Whitaker.

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life and a reformer in morals. He became one of the most widely known men in the commonwealth. It required a strong body and a deep dedication to maintain his schedule in all weather. It was his lot to endeavor to keep churches alive when their communities were fading away. Thus in his report to the Conference in 1911 he writes:

Tuscarora is dead. Notable in the history of mining circles for wild excitement, sometimes up and sometimes down, mostly down, at last it has succumbed to the death grip of invincible circumstances. Its only hope of resurrection is in silver. Remove this hope and all is over. All over Eastern and Southern Nevada the cry is heard, "Give us silver or give us death," and death is given.²⁷

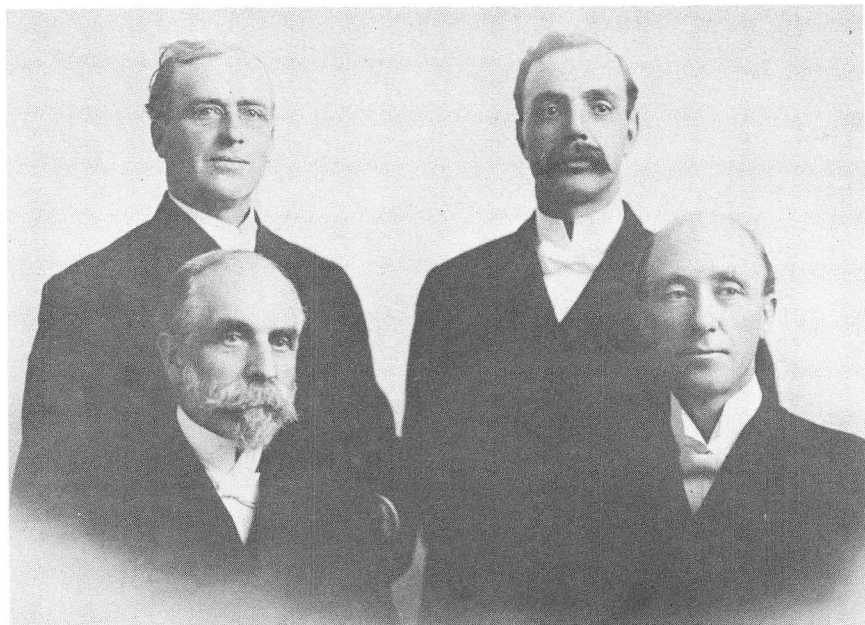
Shaw notes that neither the campmeeting nor revivals had the popularity in Nevada that they had in other parts of the west, but he gives credit to the American Bible Society for the work of its representatives. Many early Church buildings completely disappeared. Some at the time of this writing still stand like cemetery monuments of once thriving communities. Among these are Austin, Goldfield, and Bodie.

The railway towns were more permanent. In Truckee Meadows Reno grew steadily. The Methodists were the first religious group here, and through the years have had a steady influence on the community. Among its pastors, Leslie M. Burwell, 1906-1910, was notable. A well qualified scholar with earned degrees from Stanford, Harvard, and Chicago, he was credited with influencing the upgrading of Reno's schools, improvement of its city government, securing a Y.M.C.A. building with full time secretary, and the enactment of a state anti-gambling law.

The Methodist minister most influential in Nevada's history is Joseph E. Stubbs, President of the State University from 1894 to 1914. Educated at Ohio Wesleyan and the University of Berlin, he was President of Baldwin University, Berea, Ohio. At the urgency of friends and for the health of one of his children he accepted the leadership of the young "University." It had 38 students in liberal arts and 24 in agriculture and mining, plus more than a hundred eighth grade graduates in normal and commercial courses. There was a 10 acre campus, recently rescued from the sagebrush, north of the city.

In his twenty years as teacher and administrator he made Nevada an accredited university, gave unity and tone to the state's

²⁷ Minutes of the Nevada Mission, Methodist Episcopal Church, p. 36.



THESE CAME FROM ONE PARISH, ST. AGNES

Seated; William Angwin, J. H. N. Williams; Standing; T. H. Nicholas, E. A. Keast.

THESE CAME FROM CORNWALL

T. H. Nicholas, with buckboard and team, in front of Lone Pine Church

California Annual Conference

educational system, and had an important part in developing agriculture, and in strengthening the religious life of Nevada. Though primarily an educator, he maintained ministerial standing and membership and active interest in the California Conference. This writer remembers him as a regular and respected participant in the annual sessions.²⁸

As elsewhere in new and changing communities the circuit system gave Methodism wide coverage. This policy of giving some service even to small groups was vigorously carried out during E. W. Van Deventer's 17 years of administration. His successor as Superintendent, George C. King, in his report for 1909 gave these figures:

Total of ministers in Nevada, 44. Of these there were Protestant Episcopal, 12; Roman Catholic, 11; Presbyterian, 8; Baptist, 5; Congregational, 3; Lutheran, 2; Adventists, 3. This year the Methodists had 33, the same number as all other Protestant groups combined. As to church buildings, the Methodists had 40; all other Protestants, 32; Roman Catholics, 17. The total number of communities given some form of ministrations by the Methodists was 97. Of these, some had two services of worship, a Sunday School, and youth groups each Sunday. Some had only one service each Sunday, plus Sunday School. In others services were bi-weekly, and in some monthly. It should be remembered that all work east of the crest of the Sierra was included in the Methodist reports as well as those in Nevada. This was the plan of most, possibly all, of the groups.

This policy of a widely extended coverage had missionary value in early Nevada life. As communications improved it became less applicable, and finally gave way to centering activity on strategic points.

A similar change has taken place in our attempt to aid Nevada's Indian population. At first there was wide coverage by an Indian Missionary. The policy now is for denominations to allocate responsibility. Methodist work has been and is confined to the Walker River Reservation. At Schurg, 25 miles southeast of Yerrington, Methodism maintains a chapel, social hall, and

²⁸For an appraisal of Stubb's work see Samuel Bradford Doten, *An Illustrated History of the University of Nevada*, published by the University, 1924. State Printing Office, Carson City, 238 pages, p. 108.

CROSS IN THE SUNSET

parsonage, with a resident worker. At the time of writing Leonard C. Autagay is in charge.²⁹

ORGANIZATION AND BOUNDARIES

In 1861 a Nevada Territory District was formed by the California Conference.

The General Conference of 1864 created the Nevada Conference. This met with the California Conference that Fall to complete its organization, transfer ministers to it, and assign them to churches.

In 1884 the General Conference changed the Nevada Conference to the Nevada Mission.

In 1917 its Mission status ceased, and its territory was divided between the California and the Southern California Conferences. The northern portion became the Nevada Mission District of the California Conference, with its own Superintendent.

In 1933 it shared its Superintendent with the Sacramento District of the Conference, but maintained its identity as the Nevada Mission District.

From 1940 to 1944 it was merged into the Sacramento District.

In 1945 and 1946 the name was changed to the Sacramento-Nevada District.

From 1947 to 1949 it was in the Shasta-Nevada District.

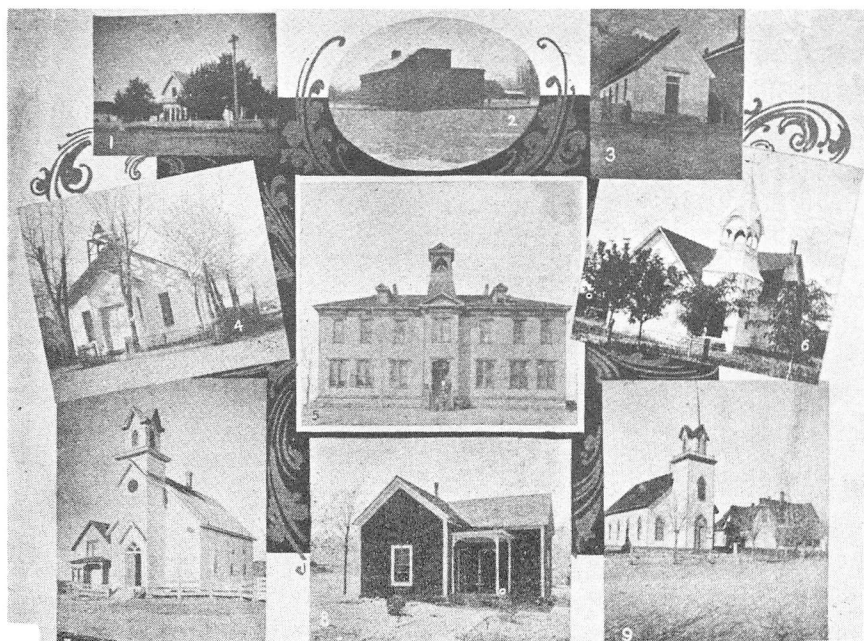
Since 1950 it has been in the Sacramento-Nevada District.

Its boundaries too have changed. Originally it included that part of California east of the west summit of the Sierra Nevada Mountains, including Utah Territory and New Mexico west of the summit of the Rocky Mountains. This also included what we know as Arizona.

In 1868 the General Conference took Utah and New Mexico (including Arizona) from the Nevada Conference. This left Nevada Conference with the entire state of that name, plus that portion of California described above. It also administered one county in Oregon.

In 1917 the Nevada Mission ceased to be. Its territory was divided, placing Inyo County, California, and all of Nevada south of the 37th degree of latitude, in the Southern California Conference. This was chiefly Clark County, with its county seat at Las Vegas. The California Conference administered the remaining 16 counties of the state of Nevada, plus the eastern portion of California as defined above, until 1937, when White Pine County on the

²⁹For this writer's view of Nevada's Indians and Christian work among them, including Methodism's part, see his *Steeple Among the Sage*. pp. 135-149.



NEVADA CHURCHES and PARSONAGES, from the 1905 JOURNAL

Upper left: Church and parsonage, Smith Valley, 2 Church, Susanville, California. Previous church at Susanville destroyed by fire; second row, Church and parsonage at Quincy, California. Church and parsonage at Yerrington; third row, Church at Cedarville, California. Parsonage at Lovelock.

CROSS IN THE SUNSET

eastern border was transferred to the Rocky Mountain Conference.

The organization of the Nevada Conference was premature. Anthony says that a year later the California Conference might not have requested the General Conference action regarding conference status. The reason for changing it to a mission after twenty years as a conference was the problem of ministerial supply. Ministers hesitated to transfer their membership to a weak conference with few possibilities of appointment. As a missionary challenge men might go for one or more pastorates. In this case they would retain membership in the conference of origin, knowing that they could return to it. This also probably gave them more pension security.

At the time of merger in 1917, 9 ministers fell into the California Conference, 5 into the Southern California, and 5 into Eastern Conferences, a total of 19.

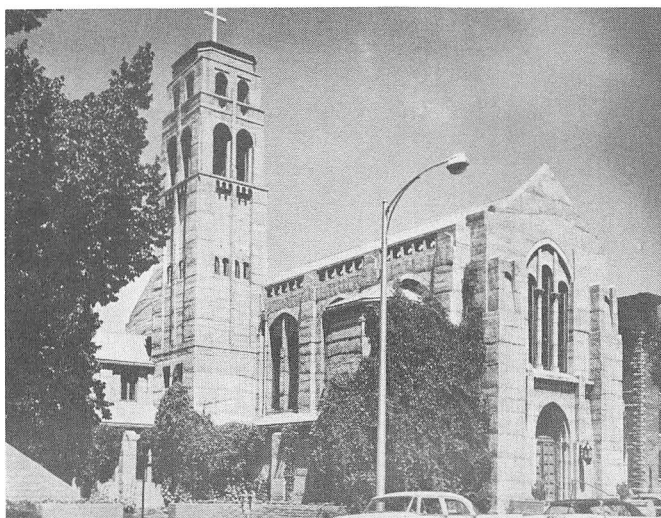
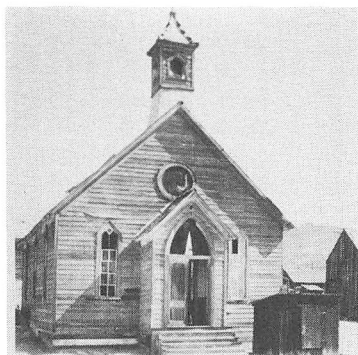
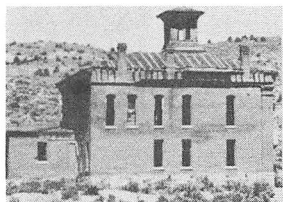
Probably the California Conference has never been satisfied with its relation to Nevada. When in 1917 the decision was reached to merge the Nevada Mission into the two California Conferences, the vote was 105 for and 29 against.³⁰ The opposition came largely from ministers who had worked in the Mission. As a Mission it had its own annual sessions. These could be held at a number of churches scattered over its territory. This kept bishops, editors, and general church officers in personal contact with the field. It gave mission congregations a sense of belonging—of involvement with the denomination. This was an asset to scattered, isolated groups. The loss of this contact was the argument against the merger. With Nevada divided between three Episcopal areas of the church there is no unity in planning or in program. With continuing growth of population a Nevada District seems justified. It would give Methodism more standing and influence in the affairs of the commonwealth. About a decade ago this was considered. But as this is being written there is no agitation toward this goal.

MARRIAGE AND DIVORCE

In 1931 the Nevada legislature established a six weeks residence requirement for a person seeking divorce. This gave Reno and its divorce colony wide publicity. The majority of those who came for this purpose were from eastern states. It was estimated that only some 20 per cent remarried in Nevada.

Beginning with the new century, Reno and romance were associated. It became increasingly popular for young people to go there for their marriage. California at that time required a three day

³⁰ Journal, 1917, p. 203.



Abandoned Nye County Courthouse
Belmont, Nevada

Abandoned Methodist Church
Bodie, California

First Methodist Church, Reno

Stone Church, Carson City, as built in 1864 and remodeled, prob-
ably in 1907

CROSS IN THE SUNSET

interval between application and issuance of license to wed. Nevada required no such deliberation.

During World War II California supplied 85 per cent of Nevada's marriage crop. Up to 1955 it was easy for couples to go upstairs from the County Clerk's office to the chambers of one of the two District Judges. This impeded the work of the courts so greatly that the legislature in that year forbade judges to accept a fee for marriages.

As the Methodist Church was nearest to the courthouse it naturally had the larger number of those who wanted a religious service. As marriages increased the minister had proportionately less time for his pastoral duties. From 1901 to 1940 Reno increased five times in population while church membership was generally reported in the 200's. And as the pastor's perquisites increased the church felt little obligation to increase his salary. This was especially true after an expensive building in 1926 left the congregation with a heavy indebtedness.

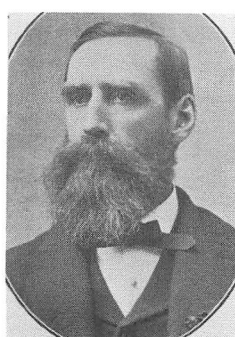
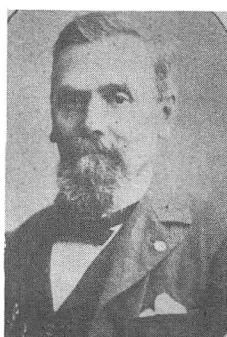
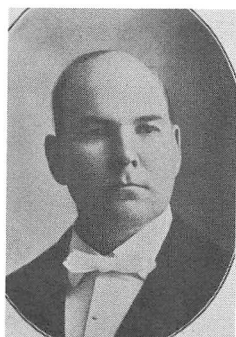
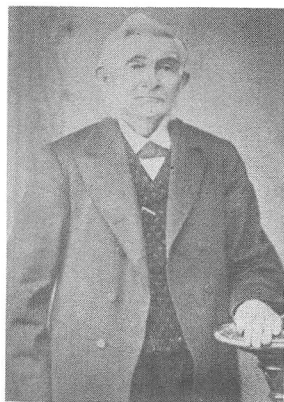
An era in First Church, Reno, began in 1942 with the appointment of Fredric H. Busher. "Pusher" Busher announced that the Church would pay his salary—increased from \$1,200 to \$3,600 and that all fees above expenses would go to missionary work in city and state. This plan he called Meth-Mutual. An assistant pastor performed all out-of-parish marriages. His salary was the first charge on the fund. During these years First Church, Reno, was the "Most Marryingest Church" in the United States—after the Little Church Around the Corner in New York City. Marriages ran as high as 1800 a year. The high day was July 20, 1957, with 34 services.

For twenty years Meth-Mutual served a useful purpose. Then a crop of marriage chapels sprang up over Reno and the number of couples coming to the churches for their ceremony sharply declined. Such is the situation in the mid-1960's.

THE CRYSTAL BALL

One cannot review Nevada's past without asking about the future of religion. In *Steeple Among the Sage* this writer has stated reasons for believing that Nevada may change the image held of it as a place where moral barriers are down and inhibitions are left behind.

It is true that in the last United States census where religious affiliations were recorded, that of 1926, Nevada had only one-half the proportion of church members to population as did the United States as a whole. It is true that J. Edgar Hoover in *Crime in the United States* points out that Nevada in 1960 had twice the proportion of "Total Offences" per 100,000 population as did the nation.



PROMINENT LAYMEN, CALIFORNIA CONFERENCE

Joseph Aram
San Jose

John Truebody
San Francisco

J. R. Crandell
Auburn

J. M. Buffington
Stockton

Annia Merrill
San Francisco

John Tregloan
Alameda

C. C. Needham
Modesto
Member of Congress

G. D. Kellogg
Newcastle

I. J. Truman
San Francisco

CROSS IN THE SUNSET

In the book referred to above this writer has stated his reasons for believing that gambling is an economic liability to the state, and that a change in the economic climate may result in its limitation. With a rapidly growing population the basis for taxation broadens. Industrial development, now inhibited by the image of a wide open state, may become a more important factor. As for agriculture, in 1961 the United States Government owned 86.2 per cent of the state's area. If means for utilizing underground water are developed, the agricultural possibilities of Nevada are large. These are some of the grounds for belief that Nevada's church life may experience a considerable growth.

In the meantime there is a vigorous Methodist development in the Las Vegas area, as well as a less pronounced one in Reno. Reno's First Church has shown growing strength in the last two decades. It made possible a second church, St. Paul's, and also the Wesley Foundation. On Lake Tahoe, churches have been developed at Kings Beach and at South Shore, and the campgrounds at Skylandia has had continuing popularity.

To California Methodism, Nevada may have been a problem child, but it may well become a promising offspring.

GROWING PAINS

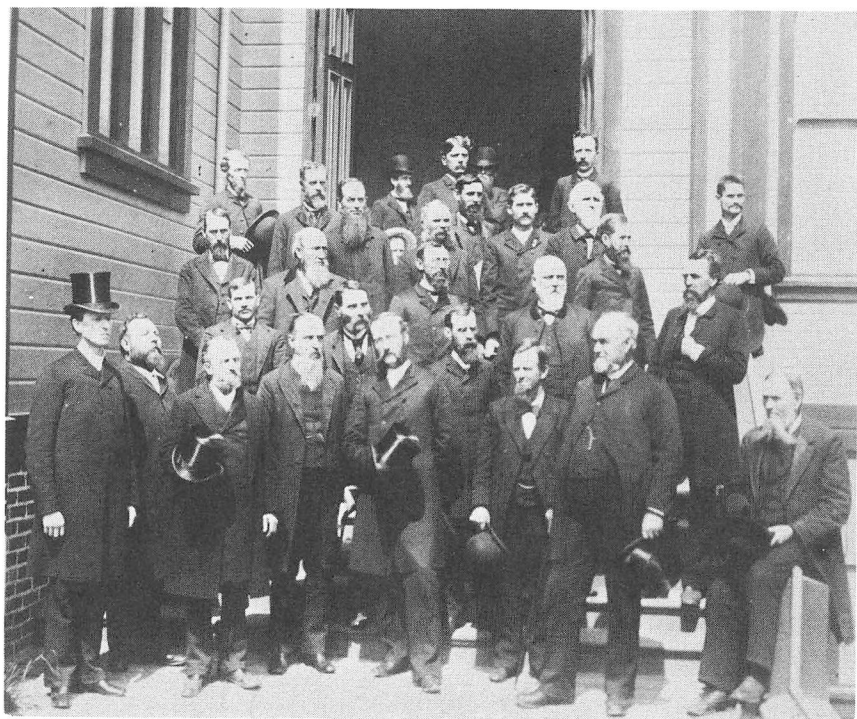
Returning to the California scene, the last decades of the nineteenth century had their share of intellectual troubles.

It was about 1640 that an Irish Archbishop, James Usher, worked out a chronology which was inserted in the then recently published King James version of the Bible. Being placed at the top of each page, it became, through long association, regarded by many as a part of revelation itself. They felt that the year 4004 BC for the creation of the world had divine authority.

To such it came as a shock when geologists began to teach that there were long eras in the formation of our earth. This caused much discussion among Methodists as it did among many others. The *Methodist Quarterly* in its issues of 1865, for instance, published reviews of Dana's *Manual of Geology*, of Lyell's *Antiquity of Man*; and on the results of Pasteur's research.

Then came 1859, with the publication of Darwin's *Origin of Species*,³¹ and two years later his *Descent of Man*. His theory was that in the long distant past there was a common ancestral

³¹It is one of the interesting coincidences of history that two men who did so much to give the nineteenth century its individuality and its place in history were born on the same day. The similarity ended there. Darwin was born in an English manor house and educated at Cambridge, while Lincoln was born in a log cabin in



THE PLUG HAT BRIGADE

Napa District Pastors in front of Pacific Grove Church, 1889

Wearing hat, J. N. Beard, President, Napa College; third in row,
C. E. Rich; fifth, Presiding Elder, M. D. Buck.

CROSS IN THE SUNSET

form from which one line produces the anthropoid ape and another line the *Genus Homo*.

In California two prominent scientists were helpful to troubled intellectuals. As regards geology, Joseph Le Conte of the University of California was an eminent personality and an elder in the Presbyterian Church. In biology, David Starr Jordan, organizer and first president of Stanford University, was a world-known biologist. A Puritan in morals, he gave courage and stability to many.

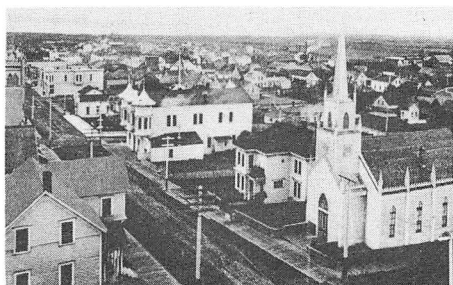
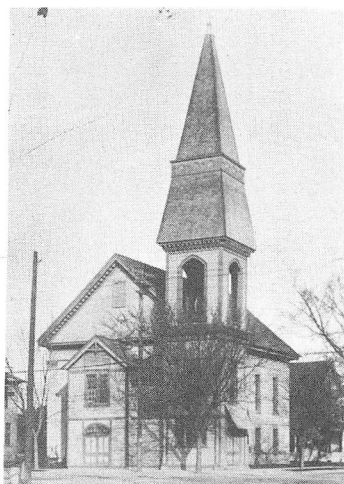
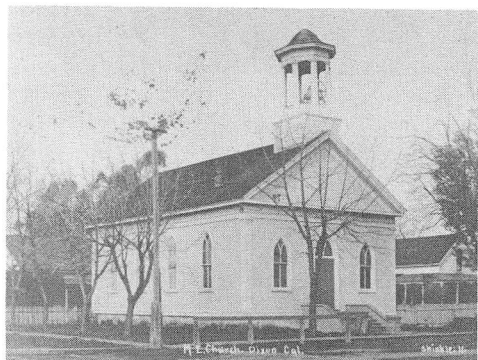
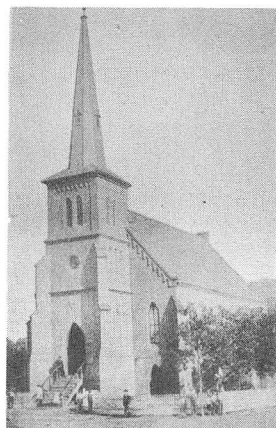
Even more disturbing to traditional ways of thinking among church people was the so-called Biblical criticism. This subjected the Bible to the same literary and historical scrutiny as was given to other branches of study. It involved the entire nature of revelation. Starting with the Old Testament, it extended to the New Testament and to the life of Jesus. However disturbing this may have been, certain positive results began to appear. The first of these rescued the true humanity of Jesus from long neglect. With this came a new emphasis on the Kingdom of God, and its place in our Lord's teaching. This new emphasis had a direct bearing on the social concern of the prophets and of Jesus, and their application to the contemporary society.

These encounters of traditional faith with geology, biology, and Biblical criticism came in the latter half of the nineteenth century. The religious world was severely shaken by them. In 1896 Henry Van Dyke, prominent preacher, writer, and diplomat, entitled his Yale Lectures on Preaching, *The Gospel for an Age of Doubt*. It was an expressive title.

Major religious or doctrinal issues are rarely "settled." They come to acute periods. Then controversy dies down or a flank movement changes the main battle front. The old lines are still there and skirmishing may continue. But among the higher command adjustments have been made and strategy has been modified.

This writer began attending sessions of the California Conference in 1900. He found a group of younger, well-trained men, at home in the newer thinking. Among these were A. H. Briggs, J. L. Burcham, L. M. Burwell, E. P. Dennett, G. A. Miller, C. A. Richardson, and C. M. Warner. There was a middle group, a little older and moving more slowly—W. W. Case, W. C. Evans, John Stephens, G. W. White, and J. H. N. Williams. Some he thought conservative—A. C. Bane, F. D. Bovard, A. J. Hanson, H. E. Milnea. But the ones he admired most were those then at their maximum. They might have been expected to be reactionary

Kentucky and had little formal education. Fifty years later Darwin published his epochal book, and one year after that Lincoln issued the Emancipation Proclamation.



EARLY TOWN AND COUNTRY CHURCHES

Green Valley, an open country church, Sonoma County.

Silveyville Church, probably 1863. When the railroad started in Dixon the building was moved across the fields to the new town, 1872. One of three buildings with middle partition, separating men and women. Social hall added in 1920's.

Arcata, a lumber town. First town in Humboldt County. "Best example of frame Gothic north of Bay."

Ione, "Cathedral of the foothills." A massive brick structure, built in Ione's prosperous days. Cornerstone laid by Bishop Simpson, 1862. Dedicated 1866. In continuous use.

Marysville Church, built in Gold Rush days. Burned in 1924.

—instead he found them alert and constructively helpful. First among these he appreciated Elbert R. Dille, and with him such men as J. N. Beard, S. D. Hutsinpillar, W. S. Matthew, G. L. Pearson, J. E. Stubbs, and E. R. Willis. Fortunately he came to know some of those already retired—C. V. Anthony, George Clifford, A. S. Gibbons, C. E. Rich, and William Taylor. These spiritual 49'ers were an inspiration to a neophyte. No one of them ever took it upon himself to warn a young preacher against the new ways of thinking. And also it seemed to him that episcopal leadership was wise and helpful in these intellectual and doctrinal controversies.

THE CHANGING PATTERNS

The 1850's were referred to previously as the great camp-meeting years. These gatherings continued three decades longer. For instance, the *California Christian Advocate* carried announcements of nineteen campmeetings during the year 1873. There probably were others that were not so publicized. And still others were held by congregations of the Methodist Episcopal Church, South.

But these notices indicate a changing emphasis. The number of conversions is mentioned less frequently and in smaller numbers. Evidently they were gradually verging toward retreats, or, as they were later called, family camps. Special meetings or revivals in individual congregations became the more usual form of evangelism. Both campmeetings and revivals were pastor conducted. The day of the professional evangelist had not yet come.

As congregations grew in size, specialized groups appear. Almost from the beginning the women gathered, the most common title being the Laides Aid Society. The first effectively organized denominational body was the Woman's Foreign Missionary Society, which dates from 1869. This was followed by the Woman's Home Missionary Society, in 1880. These carried on with developing strength until unification in 1939. They then were merged into the Woman's Society of Christian Service.

The Lay Association, which included both men and women, was a California Conference product which, as related in Volume II of this work, was adopted by the General Conference.

The development of organized youth activity was part of the growing up years. The 1880's saw a number of youth organizations in Methodism. In 1889 representatives of these groups met in Cleveland, Ohio, and formed the Epworth League. Its official organ was the *Epworth Herald*, published in Chicago. It spread rapidly over the church, and developed Intermediate and Junior bodies. The Southern and the Canadian Methodist Churches adopted

California Annual Conference

the League. In the 1890's international conventions attracted thousands. The fifth of these, in 1901, was held in San Francisco. It brought together one of the largest assemblies of Methodists ever gathered in the West.



EPWORTH LEAGUE CABINET, PALO ALTO, 1902

Of the 16, 10 were students at Stanford and 2 were graduates. Upper right is Pastor, Rev. James F. Jenness. Seventh in center row, Grace Ward, teacher of Art, University of Pacific. Fourth in center row, L. L. Loofbouroow, President. Center, third row, Mrs. J. S. Lakin, later President, Conference Women's Home Missionary Society.

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BOOK II

THE LANGUAGE AND ETHNIC GROUPS

FROM THE ENDS OF THE EARTH

Bring my sons from afar,
And my daughters from the ends of the earth.
Isaiah 43:6.

One of the most exciting and least known areas of California Methodism concerns our language and ethnic groups. Rapidly changing events soon obliterate the contribution these have made.

The moving finger writes,
and having writ, moves on.

The function of history is to preserve values. In this part of our heritage values are rich.

No other Conference in Methodism has so varied and expansive a heritage as the California-Nevada. Fragments of the story are found in Anthony's *Fifty Years of Methodism* and elsewhere. But there has been no attempt heretofore to bring these fragments into focus on the California screen. That difficult and fascinating task is attempted in this section.

Tides of humanity flowed to the United States during the nineteenth century and the early half of the twentieth. Pushed out of Europe by famine or by military pressure, they were drawn to America for political freedom, religious liberty and economic advantage.

The tide rose and ebbed. Sometimes it set in strongly from one nation or group of nations, and then from others. The first in point of time was from Ireland. Famine was the immediate cause. It reached its high point in 1851. From 1820 to 1950 it brought in 4,776,884. The French also reached their peak at this time, but the total for the years indicated was only 633,807.

The next flood tide was in the 1880's. It came primarily from central and northern Europe. Germany sent more than any other nation during this 150 years—6,248,529. Great Britain contributed 4,386,692. Sweden's total was 1,229,113. Norway added 814,955; Denmark, 340,418; Switzerland, 306,227; the Netherlands, 268,619. Each of these crested between 1882 and 1888. The only other nation sending its largest number of immigrants in this decade was China with 398,882.

Another human tide flooded in the opening years of the new century. This had its source largely in southern and eastern Europe. Here Italy contributed the largest contingent, 4,776,884,

CROSS IN THE SUNSET

but Austria-Hungary was second with 4,175,985, while Russia sent 3,343,895. Other European states reaching their peak in pre-World War I were Greece, 493,581; Turkey 362,034; and Belgium, 170,347. Japan was the only Asiatic power reaching its maximum in this period. Its peak year was 1907, and its total up to 1950 was 297,146.

World War I practically stopped immigration. But the 1920's saw another high tide. Here Canada was far in advance, with a total for 1820 to 1950 of 3,177,446. Mexico was second with 858,884. After Mexico came, with totals of less than a half-million each, the West Indies, Poland, Portugal, South America, Spain, Romania, and Czechoslovakia.

It must be remembered that immigrants from some of these states came more or less continuously. This was especially true with Great Britain, whose total, 4,386,692, was the fourth highest. They are grouped here in the four major periods and by nation of origin as a clue to periods of missionary emphasis. The Missionary Society of the Methodist Episcopal Church was organized in 1819, and early faced the need of the country's newer citizens.

Many of the newcomers scattered widely over their new national home. Others tended to settle near ports of entry. California from Gold Rush days had diverse origins. While climate and agriculture drew many from Italy and Portugal, this state was naturally the center for those of Asiatic origin.

This section of *Cross in the Sunset* considers Methodist work among these ethnic and language groups.

CHAPTER I

CENTRAL AND NORTHERN EUROPE:

GERMAN

German Methodism is usually regarded as the denomination's most effective language ministry.¹ The Germans were the most numerous national group, exceeding the second place Irish by a million and a half.

From the beginning there was opposition to the organization of

¹California Methodists may be pardoned if they place work among the Japanese in the first place. The Germans had a strong Protestant tradition and twenty times as many of their nationals to draw from. The Japanese had a Buddhist-Shinto background, and were subjected to legal, economic, educational and social discrimination. Yet Methodism claimed half of the Christians of Japanese descent in the United States.

The Language and Ethnic Groups

non-English speaking churches. This was Asbury's position. It virtually forced Jacob Albrecht to start work that grew into the Evangelical Association. William Nast faced this in Ohio, but stayed within the mother church.² But the emotional barrier of straining to grasp the meaning of worship in an unfamiliar tongue and love of the robust German hymns prevailed! Worship in the mother tongue began—and prospered.

In William Nast, German immigrants had pioneer, prophet and patriarch, editor, educator, and evangelist. The movement not only developed its own ministry, institutions, and literature, but it recrossed the Atlantic to develop Wesleyan religious experience and organization in the Fatherland. The story has been well told many times, as by Paul Douglas in *The Story of German Methodism*.³

In California, German work began in May, 1855, with the appointment of August Kelner. He was a large, vigorous man. He preached in the leading centers of the state, and soon had societies meeting in a number of them. The first organization was in Stockton, where a building was dedicated on September 23, 1855. This was the first German church dedication on the Pacific Coast.⁴

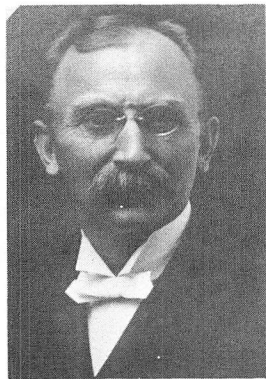
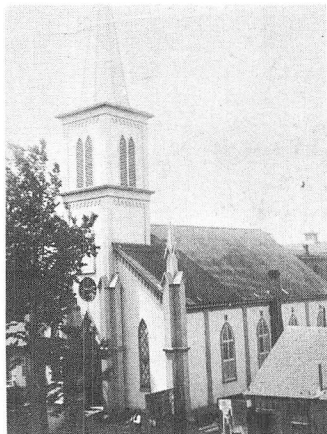
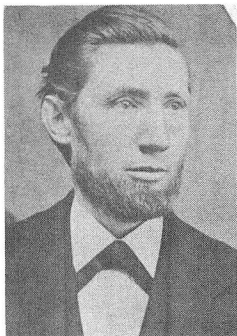
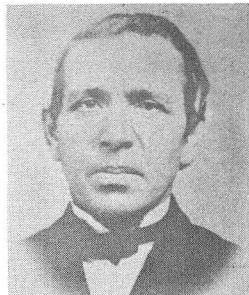
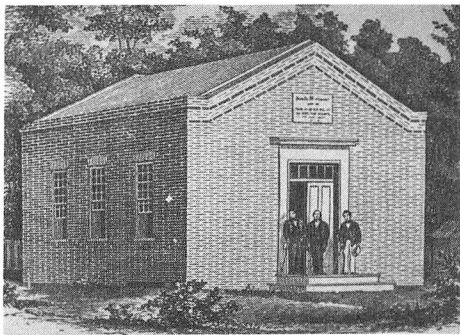
A small (three minister), but ambitious, German District was formed in 1856. In 1888 the General Conference authorized the organization of the California German Mission Conference. There were then ten pastoral charges—Marysville, Oakland (2), San Francisco (3), Santa Cruz-Watsonville, Santa Rosa, and Stockton-Tracy. Associated with Kelner were G. H. Bollinger and Charles Dierking. Both were capable men. Soon by transfer came Christian H. Afflerbach. Afflerbach filled, in turn, each of the leading appointments in the district and later conferences, was Presiding Elder, and was elected to General Conference by the California Conference in 1880 and by the German Conference in 1892.

The United States census from 1870 to 1900 listed persons of German birth in each of the California counties. The number in the Mother Lode counties decreased. Alameda-Contra Costa gained steadily and by 1890 had 5,683. Sacramento County gained slowly until in 1870 it had 2,182 German-born. Santa Clara, Sonoma, and San Joaquin maintained a slow growth. San Diego appeared in 1890 with 1,421. By 1890 Los Angeles County reported 4,358. But San Francisco was far ahead. In 1870 it reported 26,422. It must be

²See Witthe, *William Nast, Patriarch of German Methodism*, Wayne University Press, 1959.

³Methodist Book Concern, New York, 1939.

⁴Anthony, *Fifty Years of Methodism*, pp. 151 ff.



CALIFORNIA GERMAN CONFERENCE

First building of first
German Methodist Church
in California, Stockton,
1855

C. Dierking
Pioneer Pastor, Stockton
1855

Some Superintendents of German work;

C. H. Afflerbach,
1867-1870, 1879-1882,
1888-1890

G. H. Bollinger
1873-1876

W. C. Schmutzler
1900-1906

George Guth
1891-1900

Stockton, third and last
building, parsonage on
right

F. Bonn
1875-1879

The Language and Ethnic Groups

remembered that these figures do not include American-born children of German-born parents.

The Lutheran and the Reformed churches and the Evangelical Association were early represented in California as well as the Methodist Episcopal. The Methodist Episcopal, South, had no German work in this state.

Methodist Episcopal work tended to be more stable because of its relationship to the English speaking churches, its appointive system, and the annual appropriation of missionary funds. The appropriation was never as large as they felt it should be. But it was the chief support of the Presiding Elder and its supplemented salaries and building funds. Totals varied from year to year, but amounts of from \$4,000 to \$6,000 annually were the rule.

When the Mission Conference was formed in 1888 it reported 605 full members. In 1891 it became a regular annual conference. Its numbers were never greatly impressive, but its influence and significance were out of proportion to its statistics. They were a sturdy people. They knew what they believed. They had in their background the tradition of great composers and of fine hymnody and choral music, and they loved to sing.

As early as 1870 the reports of the Presiding Elders noted the shift of younger people to English-speaking churches. But newcomers filled up the ranks. Maximum membership was in 1914. Then war cut off immigration, and membership began to decline.

With hostilities came suspicion of German-speaking groups. The German language was dropped from the curriculum of the public schools. The resident Bishop was an enthusiastic supporter of the war. The lot of the German congregations was difficult, English was used increasingly—in Sunday School, then in evening services. Church life was going English. So in 1927 the California German Conference merged with the two English-speaking bodies in this state. Fortunately they had resources to care for the retirement of the older ministers. The younger fitted into the ministry of the mother church.

In San Francisco the three congregations merged with the Norwegian-Danish group. They occupied the Norwegian-Danish building at 14th and Belcher Streets, and were known as Central Church.

Oakland also had developed into three groups—Lorin Church in Berkeley, Salem in East Oakland, and First Church. These East Bay churches have had an interesting transition experience. First Church in 1875 started by buying for \$500 an outgrown building of the English-speaking church. This they moved to 17th Street between San Pablo Avenue and Telegraph Avenue. The new property was valued at \$5,000, with an indebtedness of \$4,000—which they paid. Later, Lorin and Salem united with First, and as

CROSS IN THE SUNSET

Calvary built on Telegraph Avenue and 30th Street. Here they made the transition to the English language. In the late 1940's they decided to relocate. Calvary was sold, and property purchased at Mountain Boulevard and Snake Road. For 14 months they were without a pastor or a church home. But they met regularly in the Chapel of the Chimes, made available to them by the management. They decided on the architecture for their new home, adopted plans, and started to build. In this they had the full support of resident Bishop Tippet and Superintendent John Kenney. Then E. W. J. Schmidt, a bilingual minister, came from Philadelphia. He took hold vigorously, and in February, 1951, the congregation moved into its new home with 120 members, most of whom had been gathered in from the neighborhood. Their attractive, functional plant had a valuation of over \$200,000.

The name of one layman stands out in this transition—W. G. P. Blumert. Coming from Saxony in young manhood, he became successful in business. He not only took the leading part in the Calvary-Montclair development, but was also a leader in many lines of Conference lay activity.⁵

Reference has been made to the strength of the German ministry. As a rule it was well-trained. Even those born in this country were educated in the German-speaking Middle West colleges. Among the later ministers well-known to this writer were administrator F. H. Durbahn, sturdy George Guth, gentlemanly F. H. Hollmann, enthusiastic G. A. Wassa and missionary-minded Rudolph Zurbuchen. They were men for whose ability and devotion he had both respect and affection.

One of the interesting and significant features of California German Methodism was the contribution of parsonage sons. In this classification were:

William Wesley Guth, Ph.D., educator, President of the University of the Pacific, who began the transition from the older type small, liberal arts college to the present-day University. He was later President of Goucher College, Baltimore, Maryland.

Henry H. Meyer, editor of Sunday School publications of the Methodist Episcopal Church, and one of the men who introduced the graded lessons system and wrote extensively on it.

Emile Holman, M.D., who was distinguished in the field of surgery as teacher, researcher, and administrator. Of this group of sons of ministers of the California German Conference he was the most closely associated with California for the longest time and with the most distinguished record of service.

⁵For fuller notation see *Cross in the Sunset* 11, p. 221.

The Language and Ethnic Groups



The son of Frank Henry Holman; he enrolled at Stanford University in 1907. He was secretary to President David Starr Jordan, and accompanied him on one of his world peace missions. A Rhodes scholar at Oxford, he received his medical degree at Johns Hopkins University, and returned to Stanford's Medical School, where for 30 years he was professor of Surgery and Executive Head of the Department. He was a pioneer in a number of fields, as in heart surgery, and was the author of 188 publications on surgical subjects. Though a lifelong advocate of international peace, when World War II came he took leave of absence, and was Chief Surgeon of various naval hospitals in the Pacific area.

Dr. Holman had an excellent gift of expression, and in 1965 delivered the Founders' Day Address at Stanford. His colleagues attributed his broad interest in the humanities and in literature to the influence of his boyhood parsonage home.

Thus for 72 years, 1855 to 1927, California Methodism was enriched by the preaching and singing, and by the fellowship of those who came from the Fatherland. Their contribution was significant to the Kingdom enterprise in the Golden State. One reason for this was the emphasis on a trained ministry. Under the influence of William Nast there were a number of German colleges in the prairie states. Some ministers were American-born but were trained in these German-speaking colleges.

SWEDEN

Sweden sent the largest number of immigrants of any Scandinavian land. From 1820 to 1950, 1,228,113 came to the United States. In addition to these were 830,844 from Norway, 340,418 from Denmark, and a smaller number from Finland. They were Protestants—almost all members of the State Churches of their home lands. But Scandinavian State Churches of the mid-nineteenth century looked on dissent as enmity to the established order. Religious freedom was a strong motive in their migration. Large numbers of them settled in the North Central States where Methodist influence was strong.

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For nearly 50 years, beginning in 1820, the Immigration service listed these north country people simply as Scandanavians. It was natural that the church should do likewise.

The San Francisco Directory for 1873 listed John A. Bergner as a painter. He was also a member of Howard Street Church. Because of his earnestness and ability he was made a local preacher. A Scandanavian class was formed in Howard Street Church, and on September 27, 1875 Bishop Peck organized a Scandanavian Church of 70 members. They bought property on Harrison Street between sixth and seventh, and built.

A second Scandanavian Church sprang up in Oakland. Here the leader was Charles J. Larson. This group also bought a lot. The 1881 Journal, of the California Conference, page 44, says:

Our Scandanavian brothers (in Oakland) have built a Church without a dollar of aid from Church Extension, yet that Mission gives five dollars this year to help others.

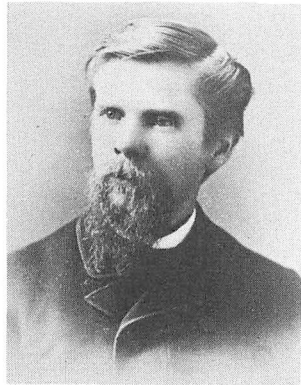
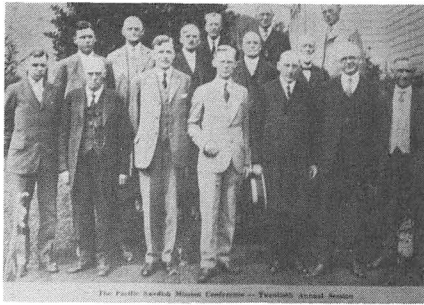
Then an interesting development occurs. The San Francisco Church was largely Swedish in membership. It became the Mother Church of Swedish Methodism in California. E. Shogreen came from Chicago to be its pastor. The Oakland Church was largely Norwegian-Danish. It became the Mother Church of Methodism among California's Norwegians and Danes. Their building was the first Norwegian-Danish Church west of the Rocky Mountains. Larson was a man of unusual ability. In 1880 he was received on trial in the California Conference, and appointed pastor of the Oakland Mission.

Statistically, the 1870 census showed Scandanavians widely scattered over Northern California, but with 1,170 in San Francisco, 120 in Mendocino County, and 109 in Sacramento. In 1890 the census showed in San Francisco 1,396 Norwegians, 1,785 Danes, and 3,594 Swedes. By 1900 the census reported for the state 5,068 from Norway, 9,040 from Denmark, and 14,549 from Sweden.

The Scandanavian Mission carried on until 1883. From that date on, two groups organized separately.

When the Scandanavian Mission disappears from the Conference records in 1883 five Swedish Churches are listed in the appointments. These are: Fresno, Kingsburg, Sacramento, Stockton, and San Francisco. These were included in the regular appointment lists of the districts of the Conference.

In 1892 a Swedish District appears. This, though a part of the California Conference, by action of the General Conferences included the entire state. In addition to the churches noted above were Los Angeles and Paso Robles. E. A. Davidson, pastor of the



MINISTERS OF THE SWEDISH MISSION ANNUAL CONFERENCE

The Conference

A. Eklund
Retired but (1965)
still under appointment

A. Farrell

C. J. Wigren

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Kingsburg Church, was also Presiding Elder. A Swedish District in the Puget Sound Conference administered congregations of this language group north of the California border.

In 1907 the California Conference requested the 1908 General Conference to authorize the formation of a Mission Conference. This request was concurred in by the other Conferences involved, and in 1908 the Pacific Swedish Mission Conference was organized. During these years the Kingsburg Church was the strongest in California, reporting in 1922, 320 members with Los Angeles second with 238 members.

Problems common to the language groups faced the Swedish churches. Chief among these were an adequate bi-lingual ministry and the movement of their ministers and people to the English speaking work. While the Swedes were of unquestioned loyalty, during World War I, the feeling against language groups affected them. It did not cease with the close of hostilities. Thus Presiding Elder, O. F. Linstrum reports in 1922:

There is the mother tongue, dear to the old, and the demand of the young for the speech which they can understand and then we are called upon to part with members whose material means and activities are especially needed, but who deem it to their interest to affiliate with American churches. This continuous out-pouring of our very life-blood leaves us often faint and weary in our struggle.

Two years later Elder Linstrum reports in happier vein an episode "in our largest Church":

The congregation was to vote on the introduction of English in the Sunday morning service, in order to get the older Sunday School children to attend worship. The voting brought out this remarkable result. The old people voted for English out of love for the young, and the young out of veneration for the old, voted for Swedish. As the young people out-voted the old, the Swedish will be used a little longer in Sunday morning worship.

On Sunday, September 27, 1925, the Swedish Mission Conference met in San Francisco. On that day they celebrated the fiftieth anniversary of the organization of the first Swedish Methodist Church on the coast. First Church was also the first Swedish language Church in San Francisco. From it had sprung by division the Norwegian-Danish Methodist work, and among others the Swedish Lutheran and the Swedish Baptist. It could rightly be called the "Mother Church."

In 1928, with the concurrence of the Bishops involved the

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Pacific Swedish Mission Conference voted to dissolve. The General Conference had previously granted authority for any Foreign Language Conference to take this action, the members and congregations to merge with the English speaking Conferences in which their Churches were located. These congregations "Shall as long as they desire, have pastors appointed to serve them who are capable of using both the English and Scandanavian languages."

Two men from the Swedish group have been so prominent in their later ministry in the California-Nevada Conference as to demand special attention.

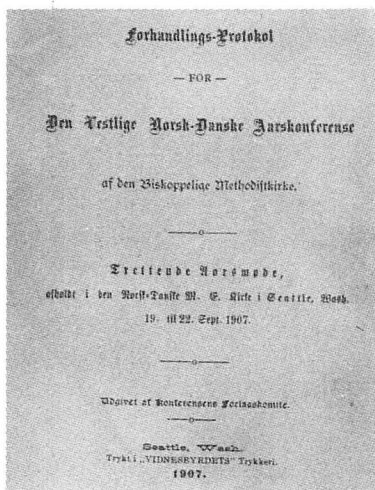
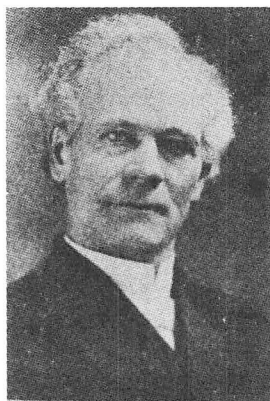
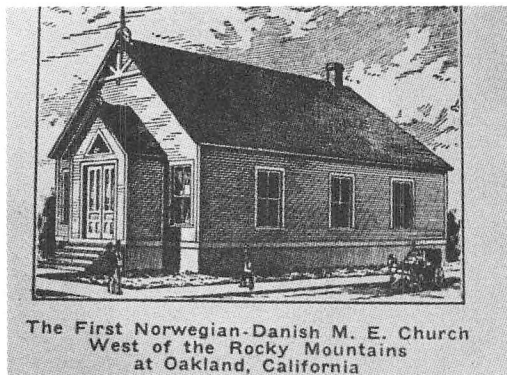
Gustave A. Werner joined the Mission Conference on trial in 1904. As student pastor and then in full connection he worked until 1912, when his appointment was to Rosario, Argentina, in the Eastern South American Conference. As pastor at Rosario and at Montevideo, Uruguay, he spent nine years. Returning, he was associated with the College and University of the Pacific from 1923 to retirement in 1949—actually up to his death on February 4, 1966. Officially he was professor of history and political science, but to generations of students and to hundreds of Conference members and friends he was "Ole." They loved his dry humor and his Swedish dialect jokes.

Theodore H. Palmquist was too young to be a member of the Mission Conference. But as student at the College of the Pacific and the Pacific School of Religion he supplied the Swedish churches in San Francisco and Berkeley. Following graduation he was pastor at Trinity Church, San Francisco, for three years. 1938 to 1942 he was Superintendent of the San Francisco District; in 1947 he was transferred to the pulpit of Wilshire Boulevard, Los Angeles. From Wilshire he went to the famous Foundry Church, Washington, D. C. Finally, when R. Marvin Stuart was elected Bishop in 1964, Palmquist returned to California and to First Church, Palo Alto, the Church with the largest membership in the Conference with the most elaborate plant. As California Methodism rejoices in his brilliant career it is well to remember that his ministry began in small bi-lingual congregations.

NORWAY AND DENMARK

It may have been an administrative convenience for Methodism to include the north country peoples in one grouping as Scandanavian. But linguistic differences and national sentiments were too deep-rooted to make this a satisfactory working arrangement. It has previously been noted that with two Scandanavian congregations in the San Francisco Bay cities, one became dominantly Swedish and the other Norwegian-Danish. The Oakland group built and paid for their building that it might be a Norwegian-Danish Church.

In California the Norwegians and Danes clung to the Coast.



THE NORWEGIAN-DANISH GROUP

First Church, Oakland

C. J. Larson,
Superintendent

Frederick Engebretsen

Melvin Olsen

Journal, 1907. Conference in Seattle, Washington

The Language and Ethnic Groups

Their second church was in Eureka. This was in 1889. A San Francisco church was formed in 1895, and the largest and most important grew up in San Pedro. At one time they started a colony at Tokay, fifteen miles from Stockton. A number of families purchased land. The Bethany Old People's Home was organized. as they thought the elderly would enjoy the warmer, sunnier climate. But southern Europeans began to move in, and finally the colony idea was given up. The Bethany Home property was sold.

Charles J. Larson, who was so successful as a Local Preacher in beginning the work in Oakland was recommended for admission on trial in the California Conference in 1880. Usually he would have been on trial two years before being elected to ordination as a Deacon. But the General Conference had provided for situations where there was special need that a man might be elected and ordained under the Missionary Rule. Larson was ordained in 1880 in this way. This was the first time the Missionary Rule was used in the California Conference. Two years later Larson was received as a full member and ordained Elder—again under the Missionary Rule. He was then sent to Oregon to search out his people there and begin church activity among them. Larson had an important place in the early stages of Norwegian-Danish work on the Pacific Coast.

Norwegians and Danes were scattered over western states. A considerable number were in Utah. Martinus Nelson was appointed to that field. But Utah was not fertile soil for him to cultivate and he later came to the Coast.

The heaviest concentration was around Puget Sound. All of these groups were finally included in a Western Norwegian-Danish Mission Conference. This was in 1892. The General Conference of that year defined its territory as "All Norwegian and Danish work in the states of Oregon, Washington, Idaho, Montana, and California, and Danish work in the Territory of Utah." Portland, Oregon seemed the natural center point, and the Mission Conference held its opening session there. Four years later an Enabling Act was passed that the Mission Conference might become an Annual Conference. 567 members were reported, with 70 more on trial. There was one appointment in Montana, three in Ohio, three in California; (Eureka, Fresno, and Oakland) four in Oregon, seven in Washington and seven in Utah. As the Utah work faded, California increased its strength. 1895 brought in Central Church, San Francisco, and Bethany in Los Angeles.

The San Francisco congregation was housed in its own property at Mission and Eighteenth Streets. The fire of 1906 destroyed this building. Promptly thereafter they built on Seventeenth Street. Outgrowing these facilities, a lot at Fourteenth and Belcher Streets was secured and a four story building was erected on it. This housed on the two lower floors the church facilities. On the upper

CROSS IN THE SUNSET

floors were living quarters for pastor and caretaker, and eight other apartments. The cost was reported as \$74,000. Arne O. Nilson came to the pastorate in 1943 and still leads the congregation as this is written.

As a result of their widespreading area the Norwegian-Danes established a paper, the *Vionesbyrde*, at their own expense. This had the unusual record of a circulation twice the size of the Mission Conference membership.

The Eureka Church developed one of the notable personalities of this language group, Frederick Engebretson. While working as bookkeeper for the Hammond Lumber Company he was elected a lay delegate to the General Conference. Years later he was elected as a ministerial member to the Uniting Conference of 1939. This unusual situation was emphasized by the fact that his son, Glen, was the lay delegate in that historic session. During World War II, as pastor at San Pedro he did unusual service to seamen. In recognition of this King Haakon conferred on him the Royal Order of St. Olav. The Norwegian Government in 1942 purchased the San Pedro property as a Seamen's Mission.

Another personal notation should be made. Asla K. Knudson was one of the members of the Conference. His son, Albert C. Knudson, became Dean of the Boston University School of Theology and a conspicuous contributor to the theological literature of the day. Others of these Norwegian-Danish names are familiar to the current generation of the California-Nevada Conference—as Rolfe J. Conrad, D. C. Hassel, Lynn H. Haver, and Philip Solbjor.

The fifty-fifth and final session of the Norwegian-Danish Annual Conference was held by Bishop James C. Baker in San Francisco in 1939. It took the necessary legal steps to dissolve as a corporate body, and to certify its members to the successor Conference. Similar action was taken by the California Conference and by the Pacific Conference.

As was said regarding the California German Conference the membership of the Norwegian-Danish Conference was not large. 225 members were added to the successor body. These Scandinavian people were literate, and easily assimilable into American culture. Many had entered the English speaking congregations before unification. They were a sturdy people, and they made an important contribution to the Christian cause in the land of their adoption.

FINLAND

The *California Christian Advocate* of January 19, 1928, carried the account of the consecration of a church in Fort Bragg, the chief lumbering center on the coast, south of Eureka. From this we quote:

The Language and Ethnic Groups



"Dear Pastor: Please come quick and save our hogs. They are all sick." Now, of course, Pastor Hillberg was not a professor of "pigology." He didn't know what ailed the dear "porkers." But he did know what to do. He sent an SOS to the University of California, which in turn sent one of its agricultural extension servicemen to vaccinate the pigs. The obvious point is that, though living seventy miles away, this Finnish farmer naturally turned to his pastor for

help in the emergency.

On Sunday, December 4, a beautiful redwood church was dedicated in Fort Bragg. Why preface the account of a perfectly good dedication with the "hog" story? Simply because the edifice was literally built by twenty years of faithful pastoral service on the part of the Rev. and Mrs. J. J. Hillberg to the Finnish folk from Eureka to San Francisco. He has acted for them in legal matters with their old and new governments. He has prepared over 300 of them for citizenship, requiring each one to take the pledge and obey the Eighteenth Amendment as a prerequisite. The county officials and the business community aided in planning and financing the building as a recognition of the value of his services from the standpoint of building citizenship. For two decades, without a church in which to work, he has been conducting meetings in homes and rented halls. Rarely has a church building been so largely a tribute to the persistent devotion and undiscourageable faith of a pastor.

Fort Bragg is the center of California "Finndom." From the logging camps and lumber mills of the Mendocino Coast, as well as from the ranches of Mendocino and Sonoma Counties, they come and go from Fort Bragg.

This is a tri-lingual church. The dedicatory services throughout were in three languages—English, Swedish and Finnish. (Certainly few churches were more dedi-

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cated!) And it will minister regularly in these tongues. Finns, from all their centers on the Pacific Coast, from Aberdeen, Washington, to San Francisco, were present and, together with the other northern European and English speaking groups, participated in the feasting and worship and assisted District Superintendent Loofbourow and Pastor Hillberg in the consecration.

Thirty years ago the Board of Home Missions began ministering to these people. It has through the years maintained a consistent interest in them. The Methodist Episcopal Church is "big brothering" one of the small but tremendously sturdy and interesting groups of the America that is to be.

The Finnish Church at Fort Bragg illustrates one of the problems of home missionary work. Hillberg was pastor there for 24 years. Two-thirds of this time he had no other place to work than his own home. This writer as Superintendent felt that he deserved the opportunity of better equipment, and devoted much effort to secure an adequate and attractive church plant. The result was disappointing. Hillberg had eight years in the new building. But his attitude toward his people was protective. He never developed a sense of responsibility for the church among them. His thinking was Finnish, not American. And when the immigrant generation passed away there was nothing left. The fine building stood practically unused for years. And when the Conference attempted to reestablish it as an English speaking work it has been a difficult task. Fortunately it is not without hope.

CHAPTER II

SOUTHERN EUROPE

ITALY

California attracted many from Italy. Similarity of climate, opportunities in agriculture, and fishing may have had an influence. And even California place names and architecture were in the Romanesque tradition. Though the North Beach section of San Francisco was a central point, Italians scattered widely, especially in the wine growing sections.

As a rule they were a close-knit population group. Language, customs, and the Roman Catholic background made missionary work among them difficult and political events in Europe in the early half of the century reflected unfavorably on public opinion in this country. It was an uninviting missionary field, beset by many difficulties. Yet over four million Italians were in the United States. Not all were Romanists. Here was a missionary field that required attention.

In San Francisco some partially successful starts were made, due to inadequate leadership. But in 1928 Ettore Di Giantomasso began his service here. He was born in Teramo, Italy. His theological training was in Boston University School of Theology. His entire ministry was spent in San Francisco. Theoretically he was to shepherd the Italian people from the Bay and Sacramento to Los Angeles. As there was no adequate provision for travel his work was largely in St. John's Church at Union and Mason Streets.

Here in his 36-year pastorate he grew to be an institution one of the well-known and well-loved citizens. Having command of five languages, he was serviceable in many ways, and developed a quality of statesmanship. This was recognized in the City Hall as in other places. In his church he trained his people to be self-supporting and to become an English language group. Changing population will require further adjustments in St. John's relation to its community. But even though the congregation becomes less Italian in its background and more Northern European and Chinese, Di Giantomasso's pastorate there will be a significant one in Methodist annals.

PORTUGAL

Southern Alameda County was a center for the Portuguese. The Conference and the Board of Missions felt that Methodism had a responsibility here. The Portuguese Mission centered around the work of two men, both of whom were from islands governed by Portugal.

Robert Kalley Baptiste was named for a Scottish missionary

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in the Maderia Islands. His parents fled from persecution there to the United States. His first work was among the Portuguese in Hawaii. After ten years he came to California. His appointment was to Portuguese work in East Oakland and San Leandro. This was in 1905. He served here until his death in 1918. An interim of several years followed Baptiste's death. Then in 1932 came John Joseph Viera, Jr. He was a graduate of Boston University and of its School of Theology, and had been editor of a Portuguese religious journal. He served what is now known as Good Shepherd Church, Oakland, until retirement in 1958. A son, Gilbert Viera, followed his father in Conference membership.

The community surrounding the church which is at 24th Avenue and East 15th Street, has changed. A handful of Portuguese people come from the San Leandro region to attend church. There are at the time of writing a few other Caucasians. The majority of the small congregation and of the Sunday School are Negroes. A considerable number from Portugal settled in the western side of the San Joaquin Valley, and Methodist work was carried on among them for a time. It did not continue as long as the Oakland Mission.

Again the question comes: What has been the result of a half-century of missionary effort? If the Mission be judged by statistics in the Conference *Journal* there is one answer. If a function of the church is to help newcomers to enter intelligently and helpfully into American life, there may be a different one.

In spite of repetition it may be stated again that no language group except the Japanese showed large numerical gains. But their congregations included many not on church rolls. Their influence extended far beyond actual membership. Records of many English speaking churches contain names whose background is not in the English tradition. And membership in the Conference is drawn from all the great ethnic groups.

CHAPTER III

SPANISH SPEAKING

LATIN-AMERICAN

Citizens of Mexico early formed a considerable portion of the population in the Southern tier of western states. They were distinct in physical appearance. Culturally, they reflected their Indian-Spanish background. They were largely unskilled workers and engaged in agriculture and in railroad track maintenance. As such they were often mobile, though they returned to central points, as Stockton and Sacramento. Their religious background was largely Roman Catholic. So far as California was concerned they were chiefly in the South. What was the responsibility of the Methodist Church toward them?

The General Conference of 1920 gave considerable attention to this question. It authorized a committee on Foreign Language work. In 1924 this interest took the form of a Latin-American Mission, with Vernon M. McCombs as Superintendent. He had seen service in South America and was an enthusiastic promoter. His zeal and friendliness were contagious, but his changing circuits and lack of careful administration caused concern to Conference secretaries and superintendents. He was a valuable prospector and evangelist.

Beginning in 1926, reports of the Latin-American Mission and its appointments appear in the *Journal* of the California Conference. There were twenty-eight circuits, seven of which were in the California Conference area. Each included from two to six points. These were designated variously as Italian, Latin-American, Mexican, Portuguese or Spanish. Two appointments were left to be supplied, two had supply pastors, and three had Conference members. These annual reports and lists of appointments occur until unification in 1939, with the work gradually becoming more stable.

After unification a Latin-American Provisional Conference was formed. At this time the Filipino work was changed to the Oriental Provisional Conference. This status continued until 1957, when the Latin-Americans were integrated. At that time eight men in active relation were included in the list of appointments, also two in the returned relation, and one on trial.

Churches coming from the Mission Conference were Bakersfield, Corcoran, Dimuba, Mountain View, Oakland, Sacramento, San Francisco, San Jose, Selma, and Stockton. The largest was La Trinidad, Stockton, with 111 members. Bakersfield was second with 109. The total membership reported was 508. These were all Latin-American, as the Filipinos, Italians, and Portuguese had previously been transferred to other bodies.

CROSS IN THE SUNSET

THE PHILIPPINE ISLANDS

Filipinos in California as a rule came by way of Hawaii. Thus either in their ancestral home or in their later experience they had some contact with American Protestantism.

As with other Asians they were largely young single men, And their first employment here was as agricultural laborers. Stockton was the point from which many went out and to which they returned. But as San Francisco was the port of entry, the first Methodist work among them was in that city in 1922.

From its experience with other Nationals, the Board of Home Missions began by organizing groups called Filipino Christian Fellowships instead of churches. These were housed in existing Methodist Churches, and as a rule met on Sunday afternoon or evening. In the early stages, leadership was Caucasian. Among those who gave fine service to the newcomers were the W. P. Stanleys in San Francisco, the Earl Menkers in Oakland, and the Petersons in Stockton.

This writer has close contact with one of these groups—that in Modesto. In numbers it varied from 20 to 30. A capable school teacher gave devoted leadership. The majority of the young men were students in the local Junior College. Aside from the devotional program, the leader conducted a class in citizenship and American Government, and there was emphasis on music. Including supper, the meeting lasted three to four hours. There was no expense to Mission Board and little to the local Church. Yet it was an excellent piece of home mission activity. The only unfortunate feature was the objection of a certain type of very vocal patriots. It was the depth of the depression—1931 to 1937, and it was easy to make any group of this nature the scapegoat for all the very real difficulties faced by the ranchers. Some went so far as to send anonymous threats to burn the Church unless the Filipinos were turned out. They were not—and the Church is still there.

When Filipino communities became more permanent, with wives, children, and homes, church organizations were formed. These became part of the Latin-American Mission Conference.

After unification in 1939 the Chinese, Korean and Philippine churches became the Oriental Provisional Conferences. Then at integration in 1952 they merged with the main stream of California Methodism. In effective relationship were Amadeo P. Fayloga, Bionisio F. Gonzalo, and Ernie Obien, and retired members were T. A. Cabacungan and J. W. Capenas. Thus the Filipinos, the youngest Missionary group, added another thread to the enriching pattern of our Conference.

When the statement is made that a Mission or a Mission Conference is "merged" with the parent body, a qualification must

The Language and Ethnic Groups

be kept in mind. This was a merger from the administrative standpoint. Certain churches ceased to be in a Mission or a Mission Conference and were transferred to the California Conference. The individual congregations carried on much as before.

In the case of Central and Northern Europeans, they were easily assimilated in English speaking congregations. But in groups of Southern European, Latin American, and Asiatic origin the individual congregation carried on as bilingual or as a foreign language unit. There was still a need for the mother tongue.

The Mission or Mission Conference was a means of fellowship. A transition of this nature took time to mature, or values would be lost.

PANAMA AND COSTA RICA

The history of the Panama-Costa Rica Mission of the Methodist Church does not belong in this narrative. What concerns us here is the Epworth League Institute at Asilomar in 1916, which started George A. Miker and his family on the career of which the founding of the Central American work was a part. That story is told in Book III of this volume, page 194, and in Volume II of *Cross in the Sunset*, pages 78 and 79.

In this section entitled "In Perspective," page 12, the statement is made that the California Conference took the initiative in Methodist Missionary work in three foreign countries. The three are the Kingdom of Hawaii, which was a sovereign nation until 1898, and the Republics of Costa Rica and Panama. It is worthy of note that in all three the initiation of this activity was a spontaneous expression of the missionary urge of youth. In Hawaii the zeal of young Miyama was the effective factor. In Central America it was the directed enthusiasm of youth of the two Methodisms of California.

CHAPTER IV

THE ORIENT

CHINA

Conference members with pigtails, skirts and cloth shoes? Yes, we had them. Chan Hon Fan, Fong Sui, and Sic Sek Ong were members, just as truly as Isaac Owen and Martin C. Briggs.

Some Chinese were here in Gold Rush days. But hard construction work, as the building of the Central Pacific railroad, led contractors to import them in considerable numbers. They were used to build roads, drain swamps, dig irrigation canals, clear land, work as domestic servants—and wash a growing state's dirty clothes. After Caucasians had given up placer mining, Chinese went over the diggings. As an old miner remarked, "They found 'plenty gold,' but when they got through there wasn't enough gold left to fill a bedbug's tooth." Chinese wash houses were to be found in most California communities.

By the Burlingame Treaty, 1868, the United States extended to China the same rights as were enjoyed by other favored nations, including free entry to this country. But with the exhaustion of placer mining hard times followed. It was claimed that Chinese labor resulted in unemployment of whites. Soon a violent persecution began. Their wash houses were burned. They were beaten, robbed and killed.⁶ In 1882 Congress passed a Chinese Exclusion Act. Up to its repeal in 1945 immigration was reduced to a trickle.

The Conference early resolved that missionary work should be started among the Chinese. But this awaited someone who knew the people and their language. In 1868 Otis Gibson, who had served in China ten years, opened work in Sacramento and later in San Francisco. He began by persuading churches to start Sunday School classes in English, which the Chinese were eager to learn. At the end of the first year Anthony reports that there were "ten or twelve such schools in our own church, and six or seven in others."⁷ Anthony continues, "Considering the prejudice which had to be overcome and the apathy that had to be removed" this was a considerable result.

⁶This fascinating story of the early-day Chinese is too long to be attempted here. It may be found in such works as *Pigtails and Golddust, A Panorama of Chinese Life in Early California*, by Alexander McLeod and in *Bitter Strength, A History of the Chinese in California, 1858-1870*, by Gunther Barth.

⁷*Fifty Years of Methodism*, p. 297.



THE CHINESE MISSION

916 Washington Street, San Francisco, as rebuilt after the fire of 1906.

Lee Gar Chin

Amen Jung

Sai Sek Ong
the first elected to orders
by the California Conference

Chan Sing Kai

Otis Gibson

Fong Sui

Chan Hon Fan

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Gibson felt the need of a home for slave girls where they might be protected and trained. A building for this purpose at 916 Washington Street was dedicated on Christmas Day, 1870 as the Chinese Christian Institute. Operation of the Home required a group of Christian women to man and support it. This resulted in the organization of the Woman's Home Missionary Society of the Pacific Coast in August of 1870. It had twelve charter members. On a national scale the Woman's Home Missionary Society was formed in 1880. This had its origin in the need of Negro women in New Orleans. Its inspirer was Jeannie Culver Hartzell, wife of Joseph C. Hartzell who was to become Bishop of Africa following William Taylor. Its first president was Lucy Webb Hayes, wife of President Rutherford B. Hayes. The San Francisco group merged with the national group in 1893.

Was the Woman's Home Missionary Society of the Pacific Coast a predecessor body of the demoninational group? The Woman's Foreign Missionary Society was organized in Boston in 1869. This was the pioneer Methodist Women's Missionary Society. The San Francisco group appealed to it for financial aid. But as it was organized for foreign work it felt compelled to refuse. So the Pacific Coast women organized in 1870. The Woman's Board of Foreign Missions of the Southern Church began in 1878. The Woman's Home Missionary Society came in 1880. These all merged in 1939 with the Ladies Aid Society to form the Woman's Society of Christian Service. The Pacific Coast group, then, represents the second step in the developing missionary organization of Methodist women.⁸

The fortunate Chinese women in California became wives; the unfortunate were closely guarded slave-prostitutes. The Home, dedicated on Christmas Day, 1870, was without occupant until October. Then one of the unfortunate group, Jin Ho, who had jumped into the Bay in a suicide-escape attempt, was rescued. She became the first beneficiary of 916 Washington Street. In 1897 Anthony writes:

From this time they began to come frequently. Over four hundred and fifty have been saved by this enterprise. Over one hundred and fifty of these have been baptized and received into the church. Out of these some have become Bible readers, others teachers, and still others interpreters and missionaries to their country women either here or in their native land.⁹

⁸This sequence may be traced at length in *The History of American Methodism*, III, pp. 68-72.

⁹Anthony, *Fifty Years of Methodism*, p. 300.

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Or like Jin Ho they were married to Christian Chinese.

The Home at 916 Washington continued its work until 1906, when it was a casualty of the San Francisco earthquake and fire. But it had a number of close calls. It had its share of the California vengeance on everything Chinese. In addition to this, slave girls were difficult to secure, and they were highly profitable to their owners. Brothels and underground opium dens were among the attractions of the old Barbary Coast, along with joss houses and the Chinese theatre. Otis Gibson had to withstand mob violence. In 1884 his health broke under the strain.

Gibson was succeeded by Frederick J. Masters, a British missionary who had served in China. After two years he reported to the Mission Board:

Every week Chinese were beaten, kicked, and stoned when found alone on the streets . . . Some were cowardly attacked and wounded while on their way to our school. Women on their way to our services had their ear-rings torn from their ears in broad daylight. Our school windows were broken, and filthy refuse was cast through the open windows upon the heads of the Chinese while they were sitting at their desks. One of our senior scholars in the school, a clerk in a pawnshop, had his eye cut out one night while quietly walking to school.¹⁰

After 30 year's work the Chinese District of the California Conference reported six appointments, one member of Conference and two on trial, 174 church members and 37 probationers, 5 Sunday Schools with 264 scholars.

If this report seems numerically small, two unexpected results occurred. One was the beginning of work for the Japanese, which will be treated later. The second was the Chinese Methodist Episcopal Church of Canton, China. The Chinese in California were largely from Canton. The repatriotes, finding no Methodist Episcopal Church there, organized one. Yue Kwai, who was a probationer in California, was an early pastor. Ting Mai Leung, D.D.S., finding his practice wiped out by the fire of 1906, returned to Canton. He became the first president of a Chinese Methodist Missionary Society. This established four branch churches, and before Communist occupation reported attendance of over 1000 each Sunday. It conducted both primary and elementary schools.

Though severely limited under the Communist regime, it possibly fares better because it was self-starting, self-supporting, and self-governing. A son and a daughter of Dr. Leung returned

¹⁰Report to the Missionary Society, 1886, pp. 297-8.

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to the United States and became members of the Oakland Church.

Returning to the California Mission, four reasons may be given for its slow development:

1. They were the first immigrant people to experience legal discrimination. But more serious was lawless, brutal, unrestrained cruelty. A California proverbial saying of that time was, "He doesn't have a Chinaman's chance." Arson and murder were practically unrestrained. This certainly did not predispose the Chinese to the white man's religion.

2. There was always a small percentage of women and of homes. A considerable number of men were returning to China.

3. Caucasian leadership in the Mission underwent many changes. Otis Gibson completed 17 years and J. F. Masters 15, Edward James, another returned missionary, had 9 years, G. L. Pearson 8, and J. F. Wilson 6. In between these were eight others who were in charge from one to three years each.

4. The difficulty of recruiting a ministry among the Chinese themselves was early recognized as a major obstacle. Twenty-four names of Chinese appear in the records of the California Conference. The names of six of these were entered on our books for election to deacons' or elders' orders, and were then transferred back to China. They had no service in this state. Of the remaining eighteen, thirteen had a ministry here of less than ten years each. Only five were under appointment here for ten years or more. These were Chang Hon Fan, Chang Lok Shang, Chan Sink Kai, Chow Theodore, and Yaing a Ming.

The practice of having a Caucasian Superintendent for the Chinese Mission ended with 1933. The Board of Home Missions had paid the salary of these men. When drastic economics were necessary during the depression, this item was eliminated, and supervision was placed with the District Superintendent of the Conference in which a Mission was located.¹¹

At its maximum the Mission had a score of appointments, including Mexicali, San Antonio, Texas, Denver, and Portland, Oregon. Under the exclusion Act the number of appointments in the California Conference shrank to four—Oakland, Sacramento, San Francisco and Stockton.

The Discipline of 1939 provided that the:

California Oriental Mission shall include the work among Chinese, Filipino, and Korean people in the Western

¹¹See Journal of California Conference, 1933, p. 175, and of 1934, p. 304.

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Jurisdiction excepting those in the Hawaii Mission.¹²

Under the leadership of Ernest S. Lyons, a returned missionary, the Mission continued until in 1845 it became the California Oriental Provisional Conference under supervision of Edwar Lee. Lee was also pastor of the Oakland Chinese Church.

A CHURCH WEDDING

June 11, 1952, was the climax day for the Provisional Conference, when it integrated with the California-Nevada Conference. There were eleven of the Oriental congregations. Two were Korean, four were Chinese and five were Filipino.

Lee as Superintendent of the Provisional Conference, presented D. G. Gonzalo who spoke for the Filipinos, Ha Tai Kim for the Koreans, and Wilbur W. Y. Choy for the Chinese. Andrew Jurvinall told of the negotiations leading up to integration.¹³

Yes, Bishop Tippet called it a wedding. And in the declaration of integration he used the familiar words of the ritual for the Solemnization of Matrimony, "Those whom God had joined together let not man put asunder."

This brought to its close as a separate work the project begun 85 years before by Otis Gibson.

LOOKING AHEAD

Three personalities of the later years deserve comment.

Edwar Lee, born in 1902, in San Francisco's old Chinatown, typifies the transition from that order to the new. He was graduated at the University of the Pacific and earned an advanced degree at the University of California. He has been pastor of the Oakland Chinese Church since 1938. He was Superintendent of the Provisional Conference for seven years. He represents the work of the Chinese Mission at its best.

Tso Tin Taam is a native of Canton, China. He holds two degrees from the Pacific School of Religion. In 1938 he was appointed pastor of the Chinese Church in San Francisco, and one year later he was received as a member of the Conference on credentials from the Congregational Church. In addition to his duties as pastor he directs the Hip Wo School. This is a school for Chinese language and culture, with an enrollment as high as 350.

¹² *Discipline*, 1939, p. 480, paragraph 431.

¹³ The integration ceremony is given at length in the *Journal* 1952, pp. 90-94.

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It includes children of grades 1 to 9. The younger group attends from 4 to 6 p.m., and the older grades from 6 to 8. Hip Wo is sponsored by the Congregational and Methodist Churches.

The work of both Lee and Taam has been recognized by their *Alma Maters* by conferring on them the Doctor of Divinity degree.

A third to note is Wilbur Wong Yan Choy, California born, he was educated at the University of the Pacific. While a student he worked with Professor George H. Colliver in the Stockton Chinese Mission. Later he succeeded in uniting this congregation with the former Clay Street Church, the union known as St. Mark's. After sixteen years in Stockton he was Associate Pastor in Woodland. He then became pastor of Oak Park, Sacramento. Oak Park is as of the date of writing possibly our best example of a multi-racial congregation. It has four principal backgrounds—Caucasian, Mexican, Negro and Oriental. Choy has been an Assistant Secretary of the Conference, and carries his share of committee assignments.

The repeal in 1939 of the Chinese Exclusion Act eased the situation in California. It ended legal discrimination against this people.

After World War II, American Service personnel who had married Chinese women could bring their wives and children to the United States.

Under the Refugee Reestablishment Act of 1953 a number of Chinese began to arrive. These were practically the first additions to the Chinese community in California since the Exclusion Act of 1882 was passed.

The Immigration and Nationality Act of 1965 repealed the restrictions imposed by the Walther-McCarron Act. This probably indicates new opportunity for the Chinese churches and for other congregations having an Asiatic background as refugees come from Hong Kong.

JAPAN

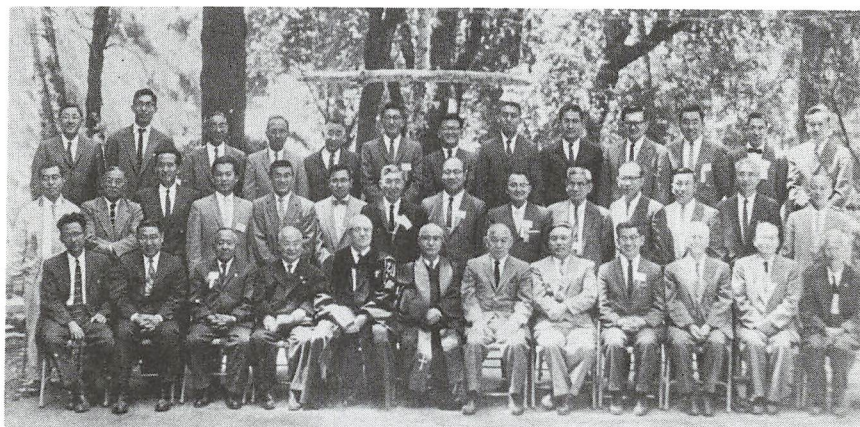
The longest lived and one of the most successful of the language-ethnic groups within the California-Nevada Conference was the Japanese.

Though for years their country was shut off from the western world, by 1877 there was a small group, possibly 50, Japanese in San Francisco. And that year one of the significant Methodist adventure stories begins. Three Japanese young men appeared at Otis Gibson's Chinese Mission on Washington Street, asking for instruction in English. One of them, Kanichi Miyama, had a letter of introduction to Gibson.



1—T. Takahashi. 2—Yotaro Koudo. 4—K. Kawase. 6—H. Kawasumi. 8—Y. S. Sacon. 9—M. Yoshida
3—G. Teuruda. 5—Bishop Hamilton. 7—M. C. Harris. 10—K. Obata

Pacific Japanese Mission.



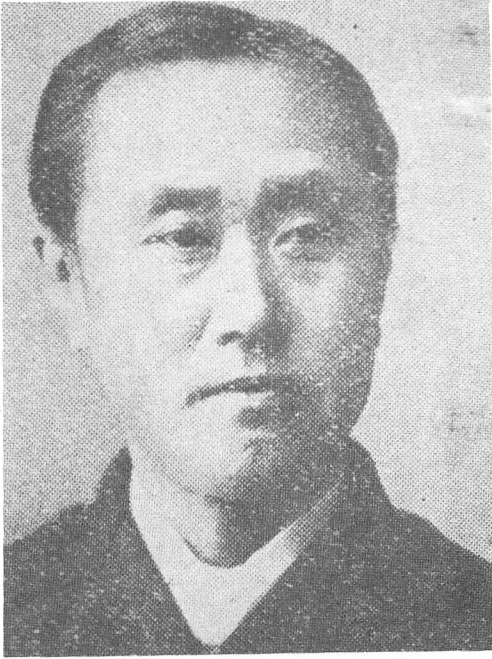
SIX YEARS LATER

Japanese Provisional Annual Conference

Front row, fifth from left, Bishop Tippet, sixth, Superintendent Goto

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MIYAMA, THE FIRST



Kanichi Miyama was among the first Japanese to reach America.

He was one of the three who, in 1876, went to the Chinese Church in San Francisco, requesting that they be taught the English language.

He was the first Japanese in California to accept Christ as Savior (1877). His countrymen refer to him as "the first Japanese Christian in America."

He was the first, and one of the most successful, to begin evangelizing his people in this state.

He was the first to be received on trial in the California Conference in 1884.

He was the first to be ordained (1888).

He was the first to go to Hawaii to evangelize (1888), and thus to become a founder of the Hawaii Mission.

He was the first from California to return to his native land and do evangelistic work there.

In each of these spheres of influence he was noted for his ability, his dedication, and his success.

Soon after his conversion Miyama began to visit groups in other localities where Japanese were gathering. C. V. Anthony in his *Fifty Years of Methodism*, page 407, says:

Under his labors the work rapidly spread among his countrymen, whose increase in numbers and ready acceptance of the Gospel led Bishop Warren in 1886 to transfer M. C. Harris from the Japan Conference, and place him at the head of this movement.

So highly did Gibson esteem Miyama's work that a short time before his death Gibson gave Miyama his gold watch. Miyama's relation to Consul General Taro Ando in Honolulu is told in the story of the Hawaii Mission, as well as his later work in Japan.

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THE ISSEI BECOME NISEI

An unusual and valuable volume, *The Eighty-Fifth Anniversary of Protestant Work Among Japanese in North America, 1877-1962*, was prepared by the Japanese in Los Angeles and published in Japan in 1964. This was projected as a pictorial history. But fortunately, in addition to several hundred illustrations, it includes a bilingual text as well.

From 1877 to 1950 a total of 297,146 entered the United States from Japan. The peak year was 1907. Many of these returned to mother-land. "Work three years and then return home," was a common saying. The first converts were the group of three who came to Otis Gibson in the Chinese Methodist Mission in San Francisco. The first attempt at organization was eight years later by the Howard Presbyterian Church. The 1962 report gives a total of 33 churches in Northern California. By denomination these were, as listed by this anniversary publication, page 90:

Episcopal	1
Independent	1
Baptist	2
Congregational	2
Free Methodist	3
Presbyterian	9
Methodist	15

The large proportion of Presbyterian and Methodists is probably due to superior organization plus strong personalities. A returned medical missionary from Siam, Ernest A. Sturge, stands out among the Presbyterians. Their San Mateo Church is named for him.

But from the start Methodism has carried the chief responsibility. The largest of all Japanese memberships in this country is the Centenary Methodist, Los Angeles, reporting 1,161. Similarly in Northern California the largest is Wesley, San Jose, with 360.

Methodism has good organization. But more important was a succession of unusual leaders. Kanichi Miyama was an earnest and winsome evangelizer, in California, in Hawaii, and in Japan. Before he left California Merriam C. Harris, returned to this country because of his wife's health, became the first Superintendent of a Japanese District in the California Conference. When elected Bishop for Japan and Korea, the succession was Herbert Buell Johnson and Frank Herron Smith. Each of these three had

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previous service in Japan. Each served in California approximately twenty years. Each so impressed himself on the Japanese people that he was decorated by the Emperor with the Order of the Rising Sun. It was a most unusual group. Their personalities and service are treated at some length in Volume II of this work, pages 30 to 33. But in summary it may be stated that Harris was the pioneer evangelist pushing the work out. Johnson was the Kingdom diplomat during the years when anti-Japanese prejudice was being whipped into bitter expression. He literally gave his life in this cause. More than any other he clarified and stabilized the thinking of the Christian church in the provocative years following World War I. Smith carried this work on during the thirties. When evacuation came, he toured the concentration camps, encouraging and sustaining. He had the satisfaction of seeing the exiles return and rebuild the destroyed walls of their Zion.

Upon Smith's retirement Channing A. Richardson was Superintendent for nearly two years. And when the time came to pass the torch of leadership to ethnic hands, two sons of Mission pastors were prepared for this responsibility. In Hawaii Harry S. Komoro became Superintendent, serving until appointed to a position on the Board of National Missions, with his office in Philadelphia.

On Richardson's death, Taro Goto, a member of the Japanese Provisional Conference, was appointed in his place. Goto was a product of Christian work in the large island of Hokkaido, Japan, where M. C. Harris had left lasting influence in the early period of Meiji, the beginning of modern Japan. Goto was chosen by his brethren to write the history of Japanese Methodism in the United States. His work in this regard has placed the church in his debt.

Because of the geographic extent of the Conference a system of Assistants to the Superintendent was worked out. These represented the Pacific Northwest, Central California, San Francisco Bay, Southern California, Colorado, and one at large.

Another feature of their organization was a seniority supplement. In addition to the minimum salary of \$300 per month, this was, at the time of merger, for 15 to 19 years, \$15 per month; 20 to 24, \$20; 25 to 29, \$25; 30 years and above, \$30. This was possibly a reflection of the traditional Oriental respect for maturity.

ROADBLOCKS

Before assessment can be made of Christian activity for and by Japanese, mention must be made of the handicaps under which this work was done.

The first area of tension to develop concerned education. In 1893 the first school segregation bill was introduced in San

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Francisco. The chief objection was that the Japanese were largely young men. Their presence in the early grades created a problem. Churches attempted to meet this situation with language classes. In 1906 San Francisco established one public school for Orientals. This brought official protest from Tokyo. President Roosevelt summoned San Francisco's Mayor and Board of Education executive to Washington. The school was discontinued, but the problem remained.

One contribution to this educational situation was the Anglo-Japanese Training School, conducted in the Pine Street Church, San Francisco. Milton S. Vail was its Principal from 1902 until his death twenty years later. Vail was finely trained in this country and Germany. While teaching in Boston University he was asked to go to Japan for theological education. In this he spent twenty-one years, teaching and translating, before coming to the San Francisco institution. While enrollment in the Training School was never large in number it was in quality and influence.

A second area of tension was discrimination in immigration. In 1898 the United States annexed Hawaii. This closed the Islands to importation of contract labor from Japan.

In 1906 earthquake and fire in San Francisco burned out 10,000 Japanese, and raised the segregated school issue anew. The first of a long series of "Yellow Peril" attacks appeared in the press. These continued for forty years.

In 1907 immigration of Japanese from Hawaii was cut off.

In 1908 a "Gentlemen's Agreement" between the two governments set up voluntary restriction of immigration. By this time there were 60,710 Japanese in California.

A serious problem among the newcomers was that practically all were men. In 1910 a "Picture Bride" international agreement was entered into. The picture of a young woman was sent. A Japanese here could agree to marry her. The ceremony was performed on her arrival in San Francisco. In 1914, 768 brides arrived in this way. This agreement was in effect until 1917. As a result of the Picture Bride agreement from 2,000 to 3,000 children were born in this state. This was the beginning of the "Nisei," the American born group (literally second generation) and induced an intensive barrage of "Yellow Peril" propaganda.

A third area of tension concerned land ownership and use. In 1913 California enacted its Alien Land Law. Similar laws were passed by neighboring states. These laws provided that aliens ineligible to citizenship could not lease agricultural land, nor bequeath such land to their children. In 1921 a National Alien Land Law was enacted.

Following World War I anti-Japanese sentiment increased rapidly, promoted by patriotic, military, labor and agricultural organizations. This had a double effect. It made the work of the



Grace Church, Livingston, in the Yamoto Colony
 1929 and 1957
 from *The Eighty-Fifth Anniversary of Protestant Work in North America*, p. 108

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churches for the Japanese in the United States much more difficult. Even more serious was the result in Japan. It strengthened the Black Dragon—the militant military party, and led to the assassination of a score of the ablest democratic leaders in Japan. It placed in undisputed power the military party which built up the Emperor-worship cult, and finally led Japan into the German-Axis group, and caused Japan's entry into World War II.

IN TWO WORLD WARS

Japan was one of the Allies during World War I—France, England, Japan, and finally the United States.

As American Participation drew near, all naval forces were concentrated in the Atlantic, and nearly all of our mercantile fleet. There were two German privateers in the Pacific. Early in 1917 they interned in Honolulu harbor. As international tension increased and United States involvement neared, excitement rose in Honolulu. Would the Germans break their internment and escape to sea, or would they attack the city, inflicting all possible damage, or would they sink their vessels in the narrow entrance to the harbor? It was with a great sense of relief that Honoluluans saw a Japanese cruiser patrolling outside the harbor for our protection! From our home on the slopes of Punchbowl we could watch, day and night, this unfolding drama. What a strange reversal in 1941!

In World War II the exploits of the Japanese on the European battlegrounds are well-known—those volunteers from the internment camps, the 442nd Regimental Command. As the Rainbow Division they were known as the "most decorated outfit of all invasion troops."

But another almost unknown service was that of the 6,000 Nisei who performed unique service in the Pacific War. A recent article in *Legion*¹⁴ tells how these men, trained in espionage, secured and conveyed to American commanders information vital to the "island hopping," the opening of the Burma Road, and on up to Okinawa and to Japan itself.

Add to the above the fact that in Hawaii where about one-third of the population was of Japanese ancestry there was no instance of sabotage. This is a most unusual record of loyalty to their adopted home, especially in view of the suspicion and resentment in which they were held by many Caucasians, and their internment experience.

MORE THAN CONQUERORS

The greatest triumph of these internees, however, was not on military but on the spiritual front. They overcame the evil of

¹⁴Official organ of the American Legion, July, 1964.

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discrimination and vituperation with quiet industry and goodwill. Only forgiveness can kill an enemy and leave a friend. This they demonstrated in a remarkable way. Many who had been in the service returned to take advantage of educational opportunity offered by the government. They quietly accepted positions in science, business, and the church. Issei influence had been dominant in congregations up to evacuation. After the return it increasingly came into Nisei hands. The English language came increasingly into use in church gatherings.

As among Caucasian churches, there has been a building boom. In Seattle and Los Angeles projects have approximated \$350,000 in cost. While in the limits of our own Conference we have no such expensive buildings, there is constant improvement in church plants. The gardens of Berkeley United and Fresno are uniquely beautiful.

During the inter-war years the United States was favored by the tours of Toyohiko Kagawa. The first of these was in 1924. Each one stimulated the Japanese churches and helped in international understanding. The last one, 1941, was a final attempt to strengthen the peace movement. Kagawa was accompanied by Yoshimune Abe, Bishop of the Japan Methodist Church, and Michi Kawai, General Secretary of the Y.W.C.A. in Japan, on some of these tours.

A MAN NAMED . . .

Two of the pioneers had more than usual opportunities in youth. Miyama was a retainer of the Lord of Chofu. His early ambition was to enter the Japanese Naval Academy. Disappointed in this he came to California. Bishop Motozo Akazawa belonged to a family of some means. When converted he could come to the University of the Pacific—the first to do so.

Kihara, on the other hand, seems to have been a man of the people. Presiding Elder M. C. Harris in his 1896 report says:

Brother Kihara is a small man; he loses six pounds a year, and it is estimated that at this rate there will soon be nothing left of him but a skeleton . . . He is not as large as John Wesley . . . A frock coat would seem to be needed under the circumstances but he has not been able to wear a fine coat or preach a fine sermon; but he has learned the secret of preaching Christ crucified and risen, with simple unadorned speech. Is his method successful? At least a thousand men have been turned from idols to serve the living God in the last five years

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under his preaching.¹⁵

There was a passionate zeal and ambition among these youthful witnesses for their new-found Savior. In 1893 Harris reports:

The preachers remained at the seat of Conference two days . . . after the session, for conference and consecration services. They knelt on the seashore and prayed for the anointing Spirit, and asked God for a thousand souls this coming year.

Again in 1930 Harris said:

We are entering a period of great activity and our watchword for the new year is "Pentecost and a thousand souls for Jesus."

And Goto quotes one of the early ministers, "We planned to convert all Japanese west of the Mississippi River." Considering road-blocks set up by Caucasians and, after 1900, the activity of the Buddhists, what a valiant effort it has been!

In addition to the Harris-Johnson-Smith triumvirate, some other service records should be noted. Milton S. Vail was Secretary of the Mission for twenty-two years. Taro Goto had ten years as Secretary and sixteen as Superintendent. The older day of rotating Episcopal leadership brought such personalities as J. W. Hamilton, C. C. McCabe, H. W. Warren, J. F. McConnell, and G. B. Oxnam. As presidencies lengthened, C. W. Burns was in the chair three times, E. H. Hughes four, and A. W. Leonard five. Then, to complete the record, James C. Baker presided at thirteen sessions, and Donald H. Tippet at sixteen. The interest and consideration shown by these chief pastors was greatly appreciated by ministers and laymen.

The writer asks the privilege of giving a personal appreciation to one of the men in the middle years of the Mission—Gennosuke Motokawa. He was a marked man for three reasons:

1. Physically he was reputed to be the largest Japanese in Hawaii—tall and well-built.

2. Among a people trained to conceal their emotions he had a hearty cheer and a contagious laugh.

3. He had a large capacity for business affairs. In twenty-one years in Honolulu he built up the then two strongest churches

¹⁵Quoted by Superintendent Goto in his Report Journal, 1963, pp. 20-21.

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among the Japanese in the Islands. With an endowment of common sense and fairness he was frequently chosen as arbitrator in labor troubles. Both nations appreciated him as interpreter, and trusted his judgment as diplomat. Though most of the picture brides were Buddhist, he was called to the Immigration Station to perform marriages for most of them. For years he was head of the Japanese Aid Society, and its fine hospital was made possible largely through funds he raised. One of the larger contributions was 5,000 yen from the Emperor. For his humanitarian service and his aid in diplomatic matters he was decorated by the Emperor.

I had the opportunity of accompanying him on an evangelistic tour of the plantation camps on the Island of Maui, and know from experience the respect of his people for him and his influence among them. He was loyally American, wholesomely Christian, and humbly human.

LIKE A MUSTARD SEED

Truly the beginning—three lonely young men from Japan going to a San Francisco Chinese Church to learn English—was small indeed. Yet from it has grown more than 100 congregations of Japanese-Americans, reaching across the United States, plus missionary work in Hawaii, Japan, and Korea. Most, not all, of the early actors in this unfolding story were young, single men, without education or financial resources. They had to work under limitations of language, a strange environment, and economic hardship. They and their people endured three-quarters of a century of misunderstanding and discrimination, all coming to a climax in mass evacuation from homes, business, and churches. No other group in California save the American Indians has had such a harrowing history as have the Asiatics. Yet the blood of the martyrs again proved to be the seed of the church. In these eighty years the Japanese have become one of the most literate, successful, and respected among newer Americans. From the beginning they showed imagination, capability, morale and commitment in their Christian witness.

STATISTICAL

From 1884, when Kanichi Miyama was received on trial, to 1940, when the Pacific Japanese Provisional Conference was organized, most of the workers in the Japanese Mission were admitted on trial, then to full membership, and elected to ordination by the California Conference.

When in 1952 *Who's Who in Methodism* was published, ten

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of the above, then living, were included in the listing. This was an unusually high proportion.

In 1940 Bishop Baker transferred twenty-five active members and one retired man to the Provisional Conference. On June 9, 1964, Bishop Tippet received twenty-one members back into the California-Nevada Conference by the act of integration. These were:

Active

Junichi Fujimori	Joseph J. Sakibara
Masaji Goto	Kazui H. Sakane
Taro Goto	Roy K. Sasaki
Francis M. Hayashi	Lester E. Suzuki
Casper Y. Horikoski	Alpha H. Takagi
Kenneth T. Miyake	Lloyd K. Wake
Frank Y. Ohioimo	Norio Frederick Yasaki

Retired

Jiryu R. Fujii	Isaac Inouye
Iwakichi Haratani	Yasaburo Tsuda
Chozo Haruyama	Katahide Yoshioka

The name of Frank Herron Smith was omitted when transfers were announced. This error was corrected at the 1965 session.

In addition to these received into the California-Nevada Conference, one was transferred to the Idaho Conference, one to the Oregon, five to the Pacific Northwest, two to the Rocky Mountain, and five to the Southern California-Arizona.

The 1963 Journal of the Japanese Provisional Conference showed a membership of 6,661; a church school membership of 5,968; a woman's society membership of 1,749. The net property valuation was given as \$3,085,222.

FROM THE HERMIT KINGDOM

Both branches of Methodism had missionary work in Korea. After the earthquake and fire of 1906, by mutual agreement work among the Koreans in the United States was assigned to the Methodist Episcopal Church, South, while that in Hawaii was the responsibility of the Methodist Episcopal Church. Korean work in the islands is treated at length under that heading.

Koreans in the United States have been few in number. Methodist work among them began in San Francisco in 1906. In 1966, as for several decades past, there have been only two congregations in this Conference. Both are bilingual in their services.

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The San Francisco Church occupies the original Methodist property at 1123 Powell Street, the oldest Protestant property in California in continuous use for religious purposes. Its membership has never been large—running about 100, but it ministers in an unusual way to the people from Korea. In a sense it is the center for this sector of the city's population. It has recently renovated its property. It keeps its finances in good condition. The pastor, at the time of this writing, Charles C. Song, came from Korea in 1960.

The Oakland Church is on MacArthur Boulevard at Crescent. Its pastor since 1948 has been Chang Soo C. Kim, M.D. He was received on trial in 1939 in this Conference. During World War II and the Korean War he served in Korea, attaining the rank of Major in the Medical Corps of the United States Army. He does double duty as medical practitioner and as pastor. The membership is small, not as large as in the San Francisco Church. But it is a specialized group. There are always Koreans at the University of California who look to this church for fellowship. Many of them are graduate students. This gives the Oakland Korean Church its distinctive character.

CHAPTER V

ETHNIC GROUPS

THE AMERICAN INDIANS

Jedediah Smith, though he suffered much at their hands, treated the Indians with respect as human beings. As a rule his relations with them were friendly. He wrote in his *Journal* of Indians in the Sacramento Valley that:

If missionaries could be useful in civilizing any Indians of the world their efforts should be turned to this valley. The Indians are numerous, honest, and peaceable in their disposition.¹⁶

Elihu Anthony and his party were guided by Chief Truckee through desert and mountains to the Pueblo of San Jose, as were the parties of Adna Hecox and Joseph Aram. Alexander Majors of the Pony Express, living for years on the plains, wrote:

I was extremely cautious, never took any chances of surprises, and was careful to treat the Indians well on all occasions, which may account for their attitude toward me.¹⁷

But these were exceptions, possibly because they were exceptional men. To the majority of those in the western migration the Indians were a nuisance at best and a menace at worst.

The Roman Catholic Missions begun with such high purpose by Father Junipero Serra, did not fulfill their expectations. Mission records show that about twice as many were buried as were baptized. With secularization of the Missions in the early 1830's their extensive buildings fell into ruin. The Mission Indians disappeared. Whatever future there was for California aborigines rested with the non-Mission or so-called "wild" tribes.

The California Conference frequently resolved that something should be done for them. Actually the first vital move came from

¹⁶This writer has discussed this phase of Smith's life in his *In Search of God's Gold*, pp. 20, 28-29.

¹⁷In his *Seventy Years on the Frontier* Majors had several chapters on the Indians, in which he discusses their virtues and their vices.

CROSS IN THE SUNSET

Washington. Lieutenant U. S. Grant was sent by the Federal Government to this state to protect whites against Indian forays. On becoming President in 1869 he proposed to appoint ministers of the Gospel as agents at the various reservations.

A number of conference members served in this capacity. One at least of these, J. I. Burchard, was according to Anthony, highly successful. Business management was good, troops were removed, and moral and religious conditions greatly improved. This was the beginning of our Round Valley Indian Mission. For nearly a century Round Valley has been our chief Indian work in California. With the close of President Grant's term in the White House this method of administering the reservations came to a close. It is significant that the experiment occurred under one whose first experience was in military control.

Anthony remarks that "when labor is faithfully expended on these aborigines it pays well." This has been true in the seventy years since he wrote. Results have depended on character, ability and long tenure of those in charge. This writer has elsewhere noted the excellent results from Charlotte Hickman's sixteen years with the Tolowa (Smith River) Indians in Del Norte County. Here the life of this small group was quite remade.

In Nevada the first attempt was to have a missionary, Robert G. Pike, travel extensively among the tribes. After several years thus, he and the Church decided this was not producing desired results. By comity agreement responsibility was divided. The Methodist Church assumed responsibility for the Walker River Reservation, with headquarters at Schurz.

In both states we have followed this pattern of reservation work. It is possible that with changing social and economic patterns the time nears when we should think also of the social and religious needs of Indians in our urban centers.

THE NEGROES

In Volume II of this work, pages 222 to 224, the beginning of Negro work in Sacramento in 1850 is noted, and its transfer to the African Methodist Episcopal Zion Church. Also its later development in Oakland, San Francisco, and Richmond. The reader is referred to that section for this phase of Methodist activity.

CHAPTER VI

HAWAII

"Also the Sandwich Islands" 1856 to 1948

As far back as 1856 the *Discipline*, placed responsibility for the evangelization of Hawaii with the California Annual Conference. The phrase "also the Sandwich Islands" recurs in the section on Conference boundaries for the remainder of the century. In the 1904 *Discipline* is an entry, Paragraph 439, Section 6, "Hawaii Mission shall include the Hawaiian Islands." But since it was a mission, not a conference, workers in Hawaii were usually carried on the roll of the California Conference. For administrative purposes it was part of the San Francisco Area. This situation continued until 1948.

Belated Beginnings 1856 to 1948

One man in the crowd attracted the interest of the speaker. In that group of plantation laborers on the street of Lahaina, Maui, this man stood out. The preacher would know more of him. So there was a caller at the sake shop:

Are you Akazawa-San?

Yes, I am Motozo Akazawa, the proprietor.

And I am Hokashichi Kihara.

A sake shop was not quite the equivalent of the old-time saloon, nor yet of its successor, the cocktail bar. Possibly it was nearer the English "pub." Sake is a rice wine of high alcoholic content, commonly used in Japan. Akazawa was of a rich brewing family. He had been sent to Hawaii to develop their business interests among immigrant laborers. The Akazawas were Buddhists, his father having left his family early to become a Buddhist monk. Kihara persuaded Motozo to become a Christian. He left his business and his family tradition and came to California to enter the University of the Pacific. After pastorates in San Jose and in Sacramento, he returned to Japan to become one of the most eager, persuasive preachers of his Church and generation. In 1930 he was elected Bishop, and again in 1934. (The Central Conference elected its bishops for a term of four years, with one re-election possible.) Death came in 1936. Is Akazawa the only Methodist who rose from barkeep to bishop?

This Lahaina incident illustrates the eager evangelistic

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thrust among the Japanese that finally led to the establishment of Methodism, and to the organization of the Hawaii Mission.

The "finally" must be inserted. For this was 33 years after the first Methodist class was formed. In 1854, W. S. Turner, who had come to California Conference in 1853, went to Honolulu for his health. In 1854 he preached in Fort Street Congregational Church Honolulu, with such power that a group of British and American Methodists induced him to become pastor of a Methodist Church. This was under a Royal Charter from King Kamehameha IV. But the lush days when whaling ships from New Bedford, Massachusetts, wintered in the Islands were over, and the foreign population, including Chinese, in 1860 was a little over 1600. The difficulties were too great, and the property passed to the Church of England, just entering the field. Caucasian Methodists never again attempted to pioneer "Paradise."

It was the Japanese to whom that credit is due. In 1877 three young Japanese came to the Chinese Mission in San Francisco for help in learning the English language, and, like John Wesley, their hearts were strangely warmed. They learned also of Christ. One of these was Kanichi Miyama. Miyama, a native of Choshu Province, Japan, and a retainer of the Lord of Choshu, at the time of his conversion was 28. He early developed leadership and evangelistic gifts. His strangely warmed heart was contagious. Classes for Japanese were formed in a number of churches, resulting in 1893 in a Japanese Mission District.

These Japanese Methodists knew that fellow countrymen were entering Hawaii to work on the sugar plantations. They raised money among themselves to obtain a steerage passage to Honolulu for Miyama. This was in October, 1887. He returned in two months with such encouraging reports that he was regularly appointed to that work. For three years, 1888 to 1891, he gave his fervent testimony there.

Japan had established a consulate in Honolulu, with Taro Ando as Consul. Ando was one of Miyama's converts. In July, 1889, Ando, his family, and the entire staff were baptized by Miyama. After his government service in Hawaii, Ando returned to Japan. He organized Kiushu Kwai, the Temperance League, with a monthly paper *The Light of Our Land*. It was said that his name was as widely known in the Japan of that day as was that of Admiral Togo, who sank the Russian Fleet, or the senior statesman, Count Okuma. His wife, Kuekini, meanwhile also converted to the Christian faith by Miyama, became instrumental in establishing the Kuekini Hospital in Honolulu. In 1890 the Honolulu District was organized, with A. N. Fisher as Presiding Elder. There were nine appointments. But in a little over a year Fisher turned over all Methodist work, membership and property, to the Hawaiian Board of

The Language and Ethnic Groups

Missions, and returned to California. The Hawaiian Board work was of New England origin. Its more reserved worship did not appeal to Miyama and his warm-hearted, witnessing converts. They continued to meet and worship as Methodists.

Two years later Harcourt W. Peck went to Honolulu for educational work. He was so impressed with the earnestness of the Japanese that he obtained permission to reorganize the work. This was the beginning of the present Hawaii Mission. He was also organizer and first pastor of the First Methodist Church (Caucasian) of Honolulu.

Peck was a short, sandy-haired Canadian, essentially a man of action—oftendirect action. Some said he acted first and thought afterwards. He was an aggressive leader in Honolulu as later in California. He joined the Honolulu Rifles in the Rebellion of 1889, and was active in the revolution of 1898, which overthrew the monarchy. He was Chaplain of the Senate of the Republic of Hawaii, 1895 to 1898.

It was probably wise that a man of entirely different type succeeded Peck. This was another Canadian, George L. Pearson. Like Peck he had a deep committal to Christ and a missionary personal character so respected that he served 27 consecutive years as Presiding Elder and District or Mission Superintendent—seven years in Hawaii, six on the Napa District, five on the Sacramento and eight as Superintendent of the Pacific Chinese Mission. What a tribute it was to his quiet, friendly judgment! His son, George Clarence Pearson, has been a lifelong member of the Conference.

These early, spontaneous activities of the Japanese and the administrations of Peck and Pearson make up the first period of the Hawaii Mission. They are among the inspiring stories of the early life of the California Conference. But a young and struggling annual conference could not give the final support necessary to build up a mission two thousand miles overseas.

A footnote to this period may be found in the author's *In Search of God's Gold*, pp. 247-249, which describes the part Miss Harriet Needham, a sister-in-law of Peck's and a member of Honolulu's First Methodist Church, played in developing the successful treatment of leprosy.

COMPLACENT CONFORMITY¹⁸

The second act in the drama of the Methodist Mission in Hawaii can be dated roughly from 1904 to 1948. It is concerned closely with economic conditions.

¹⁸Regarding source material for this section: The writer was pastor of the First Methodist Church, Honolulu, from 1915 to

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The early missionaries in Hawaii were from New England. They were men and women of great devotion and a profound belief in education. Their sons were sent back to Williams, to Yale and to Harvard. Returning to Hawaii they found their families with considerable land holdings—which they proceeded to put to use.

In 1875 a treaty of reciprocity with the United States made the production of sugar profitable, and opened the era of wealth for the missionary families. But if sugar was to become king, the kingdom must have subjects. Cane fields and sugar mills required hard work—work for which the easy-going Hawaiians had no liking. Accessible was the Orient, with a limitless labor supply. The planters went to China. When exclusion laws closed that door, other sources were found—Portugal, the Azores, even American Indians were brought in. But most of all, Japanese supplied the needed labor. When the Gentlemen's Agreement closed that door, Filipinos and some Koreans were imported. But 32 per cent of Hawaii's people (1960 census) is of Japanese origin.

These came without money. Housing, provisioning, sanitation had to be provided by the plantation. Thus, at first from necessity, an employer's paternalism grew up. The rules were in the hands of ownership and management. In developing the sugar industry there was no alternative to this paternalism. Wages were low. In early years they might be \$12.50 to \$15.00 per month. By 1915 they were up to a dollar a day; by 1940, twice that. To this was added housing, medical care, and gradually other benefits. In return the workers were to be loyal.

Friendly as this relationship may have been—and necessary

1919, when, under the impact of World War I, Oahu was changing from its earlier Polynesian missionary atmosphere to a military-international community.

From 1952 to 1958 Richard H. Bimson, of the California Conference, served at Aiea, Oahu. He and Mrs. Bimson published privately a 48-page history, *Hawaii Mission of the Methodist Church*, 1855-1955. This has been very helpful, especially for the later years. Edwin C. Pendleton, Ph. D., Assistant Dean of the College of Business Administration in the University of Hawaii has been the writer's guide in the matter of paternalism in labor-management relations, especially in his "Reversal of Roles—The Case of Paternalism in Hawaiian Labor-Management Relations" in *Social Progress*, Journal of University's Social Science Laboratory. The interpretation of the influence of this paternalism on the Mission is solely the writer's responsibility.

The present Superintendent of the Mission, Frank E. Butterworth, has given appreciated assistance.

The Language and Ethnic Groups

—in the early years of the sugar industry, two unfortunate results followed. One was that the benevolent and missionary contact of owners with labor was gradually diluted. One of this group said to the writer, with humorous self-deprecation:

"Our grandfathers were men of deep religious conviction. Our fathers were men of great civic virtue. And we are great sports."

And another is quoted by Bimson as remarking, "I am half missionary and half pirate." Finally employed management came in between missionary-descended owners and the workers.

A second result was that management was unable to see any other way to operate the plantations. Unable to adjust to gradual development of cooperative labor-management relationship, they resisted change until violent and costly strikes resulted. Economic forces inexorably moved toward change. But as in many other situations, management was unable to adjust until compelled to do so. Bimson describes this period as "Sugar goes sour." The first important strike was in 1909 among Japanese workers at Aiea, Oahu. It was unsuccessful. The workers had to return at the old wage. Mission administration was drawn into this management-labor situation.

George L. Pearson returned to California in 1904. Up to that time the mission had grown from the bottom up—warm-hearted men telling what God had done for them. They met in homes, out of doors (I have preached a number of times under banyan trees that could shelter hundreds), in store buildings, in Hawaiian Board churches. One congregation actually began in a Buddhist Temple.

Pearson was followed by John W. Wadman, a missionary of 15 years' experience in Japan. He was an ingratiating personality. Subtly, gradually, more emphasis came to be put on "Top Brass" camaraderie. In 1909 Wadman reported:

Most of the plantation managers are exceedingly kind and do all in their power to assist us in our efforts to better the moral conditions of the laborers, feeling that in the end it is a paying investment.

This is a recurring theme in Superintendents' reports. In 1912 Wadman quoted a manager:

Your work among them is showing excellent results . . . I shall certainly build a school house for them as you suggest.

CROSS IN THE SUNSET

The Superintendent was usually a guest in the manager's house when visiting churches on the plantation. This was a happy arrangement for the Superintendent. But it diluted his contact with workers, and increasingly tended to identify the Superintendent with management in the mind of the laborers.

In 1914 Wadman resigned to become head of the Anti-Saloon League of Hawaii. William H. Fry, who succeeded him, was to hold that position for 33 years. Fry's emphasis was on administration. He cultivated relationships with the Board of Home Missions and other church officials, with the business community and plantation management, and thus secured money for buildings and salaries. He was not an educator. Instead, his effort was to bring in trained leadership. His relations with Syngman Rhee in the Korean work will be considered later. In 1918 D. H. Klinefelter came from the Philippines to assist Dr. Fry; and later came Henry Schwartz from Japan. Klinefelter was an evangelist, but was untrained in sensing trends in economic life and welfare needs. There was a serious and costly strike by Japanese workers on Oahu plantations in 1919. Basing his opinion on comparative rates of pay in Hawaii and in the Orient, Klinefelter condemned the strike. This brought on many complications with the laborers. Schwartz was well-trained, but of necessity had to conform to the Superintendent's procedure.

The recurring theme of the Superintendent's reports was the lack of finances from the Mission Board, appreciation of plantation management, and the need of workers from the Orient and the United States—not on the training of workers on the mission field or the developing of self-support or of youth activities.

Thus in his 1922 report he says:

When our Korean Mission was organized here, Dr. Wadman was compelled to employ men from the cane fields . . . These men had a Christian experience, a limited knowledge of the Bible, a little Korean, but no education in England. That was nearly 18 years ago . . . The Korean pastors . . . did not and could not be expected to retain places of leadership over their young people.

In its extreme form the plantation pastor lived in a house owned by the plantation, for which he paid no rent, worked in a church building paid for by the plantation; received his salary wholly or in part from the plantation even though it was channelled through the mission. Since labor turnover was a problem to management, the pastor's success was gauged in part at least by his helpfulness in keeping a low turnover in the camp and in maintaining a good attitude of workers to management.

The Language and Ethnic Groups

Many plantation pastors were isolated geographically. Communication with the Superintendent was limited by linguistic difficulties. And since the Superintendent was entertained by the manager, it increased the pastor's feeling of isolation. If there was "complacent conformity" during the years from 1904 to 1948, it was on the part of administration more than among the Oriental pastors. One afternoon in 1917 the Honolulu pastors had been entertained at the First Church parsonage. As they were leaving, the leading Japanese pastor said to host and hostess, "Since Dr. Pearson left we have had no one to pray with us." And he might have added, "To teach us."

Neither was the situation among Caucasian ministers entirely satisfactory. Up to 1918 there had been only two of these—the Superintendent and the Honolulu pastor. One pastor had stayed only eleven months. After 1920 several came from California for work in English among the Asiatics. Several of these returned home with a sense of frustration. It seemed to be easier for the administration to ask for more funds from Mission Board and plantations than to train members in self-support, and to ask workers to come from outside rather than to educate those already there.

All this explains why the writer describes the attitude of the mission during these years as one of "complacent conformity" to the plantation-management pattern of the Islands, and to emphasize the importing of workers rather than attempting the slow task of educating members and ministry.

"Methodism in Hawaii grew very slowly," says *The History of American Methodism*.¹⁹ There were various causes, among them the language problem and the mobility of the immigrants. But this writer would place the administration-management relationship as one of the reasons for slow development.

THE KOREANS, THE MISSION AND SYNGMAN RHEE

The first Korean laborers arrived in January, 1903. As the Japanese exclusion sentiment on the West Coast increased, the sugar planters brought in some five or six thousand workers from Korea.

Missionary work in Korea had been carried on chiefly by Presbyterian and Methodist Boards. The Presbyterians had no work in Hawaii. It was estimated that probably a third of the newcomers had had some contact with Christianity in their homeland.

¹⁹Vol. II, p. 124. Published by Abingdon Press, 1964. In this three-volume, 2140 page work the writers give two-thirds of a page to their church in Hawaii.

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There was no strong Buddhist background among them as there was with the Japanese. They began to hold services among themselves, and soon asked Pearson for Methodist affiliation.

The perplexity and the glory of our service to the Koreans was that to a large extent the only leaders available were fairly recent converts. They were licensed as local preachers because of their earnestness. By the hundreds the laborers became probationary members of the plantation churches. Thus the way was opened for quite a mass movement. Methodism could serve the Korean population of Hawaii. The need was for sympathetic administration and a trained ministry.

In 1875 Syngman Rhee was born. His family for generations had been scholars of the Confucian classics. In this life Rhee was trained. But leaving the calm of contemplation he became a political revolutionary. The decadent and corrupt native government kept him in prison seven years, inflicting terrible torture. During this time he became a Christian. Missionaries made it possible for him to come to the United States. Here he earned his B. A., M. A. and Ph. D. degrees—the first Korean to achieve this honor.

Rhee had written *The Spirit of Independence* the political Bible of the revolution. Japan annexed Korea in 1910 and Rhee was their "most wanted man," with a reward for his capture. Unable to return to Korea, he came to Hawaii to take charge of the Mission's educational work. This consisted of a boys' school in Honolulu. He felt there must be a girls' boarding school also, and that the Koreans in Hawaii should be united in the Korean National Association. The Korean ministers needed much training and this Rhee was finely equipped to give. In 1919 a Republic of Korea in Exile was organized, and Rhee was elected President.

There were only two Caucasian workers in the Mission at this time—the Superintendent and myself, pastor of First Church, Honolulu. The Superintendent was suffering from a nervous disorder, and was on the mainland months at a time for treatment. I sympathized with the Koreans as the underdogs, and had several times asked that a week of intensive training be set up for the ministers when they were in Honolulu for the annual Mission meeting.

Rhee was a lonely man without a home, and always on his guard against violence from political enemies. We were about the same age and had common education and religious interests. Our home was one of the few places where he could come at any time. Our children liked him and he was fond of them. When he organized the girls' school, my wife was a trustee and a substitute teacher.

The Mission Superintendent was more sympathetic to the Japanese. They were the oldest, strongest group in the Mission. Culturally they were more attractive—quite a "showplace" for

The Language and Ethnic Groups

tourists and National Board representatives. The Japanese at their dinners were excellent hosts, while the Koreans served *Kimchee*, a dish so garlic-laden that few Westerners could appreciate it. Politically it seemed expedient to work with Japan, now a world power. Rhee was not on the Mission payroll and his girls' school drew its support from the Koreans themselves. Rhee and the Superintendent drifted apart. Rhee was the one personality strong enough to hold the Koreans together.²⁰ With his withdrawal from the Mission staff and his increasing activity in international affairs, the Koreans in Hawaii lost their church unity and the Mission its great opportunity among them. This writer believes that vision and understanding could have prevented this result.

After forty years of exile, Rhee returned to Southern Chosen and the impossible task of making a nation out of South Korea. He was then 74. He retained his personal religious life, being much of a mystic in his belief in God and in prayer, and kept his allegiance to the Methodist Church.

Rhee never forgot his friends. In 1959 he secured from the Republic of Korea citations and medals for three helpers of his Honolulu days—Rudolph Zurbuken, a member of the California German Conference who taught in the Korean Boys' School and Mrs. Loofbourow and myself. The presentation was made by Dr. You Chan Yang, Korea's Ambassador to the United States, who came to California from Washington, D. C., for the ceremony. Yang, a B. A. and M. D. from Boston University, had been a pupil of Zurbuken, and an attendant of my Church. The citation read "as friends of our people and apostles of international understanding and goodwill." General James A. Van Fleet, Commander of the United States' Eighth Army in Korea, also a recipient of the same decoration, came west for the ceremony.

The Korean Methodist membership in Hawaii never reached, numerically, the size of the Japanese, though in proportion to population it was stronger.

REVIVED RESPONSIBILITY

In 1948, when the San Francisco Area was divided, administration of the Hawaii Mission was assigned to the Southern California-Arizona Conference. Thus chronologically and administratively Hawaii passed out of the field of this history.

But to one who had been long and deeply interested in that

²⁰This writer once referred to the Koreans as "the Irishmen of the Orient. The Korean Consul General who was present corrected me, "You should say the Irish are the Koreans of Europe."

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field, it is a satisfaction to close "And Also the Sandwich Islands" with an optimistic note.

In 1948 Bishop James C. Baker appointed Leonard Oechsli as Superintendent. A finer choice could not have been made. Oechsli began his ministry as a missionary in Malaya. Coming to Southern California, he held strong pastorates and was in charge of the Pasadena-Long Beach District when assigned to Hawaii.

James McGiffin, born in San Francisco and growing up in California in Scouting and in the Epworth League, went to direct youth activities. The original thrust of evangelism was wisely channelled through education. Visitation evangelism was developed. The time was long overdue for emphasis on stewardship and self-support. Here also the response of the membership was encouraging. This has gradually overcome the "mission mentality," in which it is too easy to "ask Philadelphia."

New church organizations appear, and new homes for older ones. There is a Wesley Foundation at the University of Hawaii. An excellent summer camp on windward Oahu serves both youth and adult groups. The Methodist Retirement Home, Pohai Nani, in Kaneohe, and an institutional international church adjacent to Honolulu's beautiful cultural center speak of the new day. A rapidly growing congregation for newcomers from Samoa is reported. A proposed College, sponsored by Episcopal, Methodist, Presbyterian and United churches has been presented with a five million dollar campus. And membership in the Mission is advancing at a higher per cent (8 per cent in 1963) than in any other state in the Union.

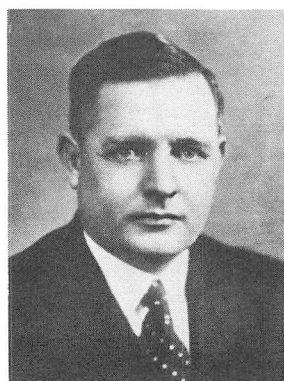
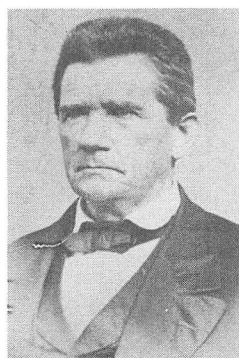
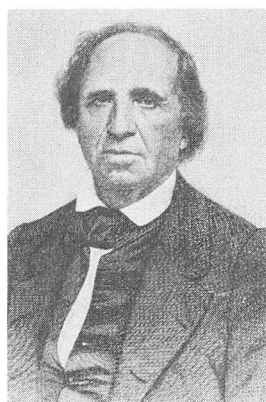
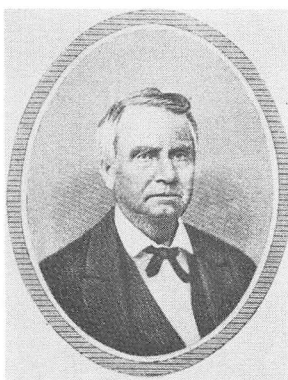
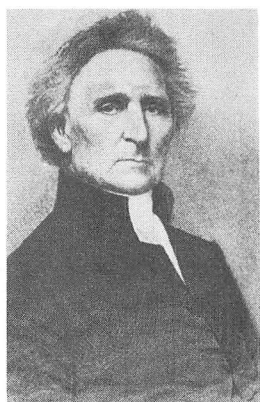
Possibly this new Methodism in Hawaii may be personalized in two men—Harry S. Komoro, son of a Mission pastor, was appointed Superintendent of the Mission in 1952. In 1963 he came to Philadelphia as Director of Church Extension of the Division of National Missions. The second of these Nisei personalities is Daniel K. Inouye, one of the two men elected at large, as Hawaii's United States' Senators. Inouye is a member of the Harris Memorial Church, Honolulu.

Spot checks of membership in the Mission shows: in 1905, 419 full members when Pearson transferred to California; 1,914 when Wadman retired as Superintendent, 1901; in 1947 when Fry retired he reported 3,989; in 1962 the report was 5,778. The membership in 1964 reached 6,500. At this date the average giving was nearly \$100 per member per year.

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BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

(Joshua Soule)	(Robert Paine)	(James O. Andrew)
	Bishop at the time of organi-	
	zation of Pacific Conference	
O. P. Fitzgerald		H. H. Kavanaugh
A. J. Moore	James Cannon, Jr.	W. R. Lambuth

BOOK III
THE PACIFIC CONFERENCE
METHODIST EPISCOPAL CHURCH, SOUTH

1851 - 1939

This is a rough and tumbling tale
Of strong men put on a long, hard trail
—William L. Stidger.

CHAPTER I

To be, or not to be — that is the (first) question.
—Shakespeare, *Hamlet* Act III, Scene 1

At 10 o'clock on the morning of April 15, 1852, Jesse Boring, Superintendent of the Pacific Mission, read Psalm 91, which begins:

He that dwelleth in the secret place of the
Most High shall abide under the shadow of the Almighty.

He then announced Charles Wesley's hymn, traditionally used in opening Methodist conferences:

And are we yet alive
And see each other's face?

W. R. Gober and A. M. Bailey led the group in prayer. The place was Wesley Chapel on Powell Street near Clay, in San Francisco.

Boring next announced the action of the General Conference of the Methodist Episcopal Church, South, which authorized the organization of an annual conference on the Pacific Coast at the discretion of the Bishops. Instructions for procedure by Bishop Robert Paine followed.

Fifteen ministers composed this historic group:

Jesse Boring	J. M. Fulton	A. M. Wynn	Morris Evans
Cyprian Gridley	W. A. Simmons	W. R. Gober	J. C. Simmons
J. S. Malone	D. B. Leyne	J. F. Blythe	E. B. Lockley
A. M. Bailey	S. W. Davies	J. W. Kelley	

Three others, A. Graham, J. M. Jones, and John Mathews also received appointments, though they arrived after the conference. But the fifteen first names were regarded as the founders.

This session has special significance, as the Pacific Annual Conference of the Methodist Episcopal Church, South, is often referred to—though not correctly—as the first fully organized

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annual conference west of the Rocky Mountains.¹

Its history is the narrative of a smaller group struggling to convince itself and its neighbors that there was a reason for its existence, and very conscious that it was making a significant contribution to a young and turbulent society. Like all groups of its kind, one of its fine contributions was in personalities like O. P. Fitzgerald in education. Mrs. Joseph Glide in philanthropy, William H. Waste in jurisprudence and John A. B. Fry in pastoral ministry. Its major service was its part in proclaiming the gospel of reconciliation to God through Jesus Christ.

BACK STAGE PREPARATION

Beginnings have their own peculiar interest. Slavery had from the organization of the Methodist Episcopal Church in 1784 been on the conscience of Methodism. Gradually it became less profitable in the northern states and seemed to be more economically advantageous in the southern commonwealths. The rift between the two areas constantly grew wider.

In 1784 when the Methodist Episcopal Church was organized its strength was mainly in the Southern States. But growth in population and membership was more rapid in the industrializing North. And west of the mountains there were more Methodists north of the Ohio River than south of it. Thus the South passed from a majority position to a minority status.

The General Conference of 1844 had before it the case of a slave-holding minister in Maryland and of a slave-holding Bishop

¹A question of law is involved here. Under action of the General Conference as interpreted by the presiding Bishop, the present Conference dates its origin from the organization of the Oregon and California Mission Annual Conference. The Oregon-California body then formed bore the name of "Mission Annual Conference." But it was authorized to carry its own roll. Ministers were transferred to it and were received by it. It could and did admit members on trial, receive them into full membership and elect them to orders. They could transfer to other conferences. These acts are not allowed in a mission. They are the distinctive prerogatives of an annual conference. The ruling of Bishop Tippet on this legal question has never been challenged or appealed. Actually the Oregon and California Mission Annual Conference was created by the Methodist Episcopal General Conference of 1848. Its first session was held in September of 1849. Thus the statement that the Pacific Conference was the first organized west of the Rocky Mountains is open to serious question. It depends on definition of terms.

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in Georgia. It ruled that these men could not exercise their ministerial office while this condition remained. It submitted to the annual conferences for their ratification or rejection a proposal that in case some conferences felt they must withdraw, adjustments of property rights could be made. The General Conference action was provisional only. It made no geographical division. Each annual conference was to decide what it would do. Delaware and Maryland, for instance, were slave states. But the Philadelphia and the Baltimore Conferences, covering most of these states and part of Virginia, did not withdraw.

What happened was that on adjournment of the General Conference of 1844 delegates from most of the slave states met at once and issued a call for a Convention, to meet a year later. The annual conferences were to elect delegates and instruct them regarding the formation of a Southern Church. This Convention met and issued a call for a General Conference in 1846 to complete the organization of a Southern Church. This General Conference met, adopted the Discipline of the predecessor Methodist Episcopal Church, and completed the organization of the Methodist Episcopal Church, South. The conferences south of the Potomac and Ohio Rivers entered this South Church. But this was the action of the several annual conferences involved, not of the General Conference of 1844.

The new church was busy setting up housekeeping for itself. New boards must be constituted and new institutions financed. Then came the discovery of gold in California. Methodists from the deep South and especially from Missouri started for El Dorado. In 1849 the northern Methodists had sent able leaders to the field. California was admitted as a free state in 1850. Should Southern Methodism, whose existence implied a recognition of slavery, enter a free state? And then at a time when there were so many new needs at home? The second General Conference, held in 1850, left the decision to the Bishops. That group decided to enter California as a mission field. But the church as a whole was strongly divided on the wisdom of the plan, and no finances were available to recruit and transport its missionaries and to inaugurate the enterprises which would be required. From the beginning, the handicaps on the mission to California were large.²

THE STARTERS

Bishop Paine appointed three men to open the work. The leader was Jesse Boring. A native of Georgia, he joined the South

²The difficulties are developed at length by Simmons, *Southern Methodism*, p. 15 ff.

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Carolina Conference on trial in 1827. In 1831 he became a member of the Georgia Conference when that body was organized. After a number of pastorates he was in 1843 Presiding Elder of the Mobile District. He was a delegate to the General Conference of 1844, to the Convention of 1845 and to the first General Conference of the South Church in 1846. Thus in 1849 he was a seasoned man with an established position. The second to be appointed was D. W. Pollock of the St. Louis Conference and the third was Alexander Wynn, just graduated from Emory College.

Appointed by Bishop Paine in 1849, Boring was to canvas Georgia for funds for transportation, Wynn to do the same in South Carolina and Pollock in Missouri. They were to meet in New Orleans, ready to start via the Isthmus of Panama in 1850. This they did, arriving in San Francisco on April 15.

Of the three, Pollock served only six months. Afflicted with tuberculosis, he returned to the South and died soon after reaching there. In his short ministry in Sacramento he bought property on Seventh Street between J and K and built on it. This edifice was burned in the fire of 1852.

Boring went to San Jose for a short time because of his wife's health. Wynn, the youthful, earnest evangelist of the group, organized in San Francisco the first congregation of the denomination. A building was erected on Powell Street near Clay. The location of this Wesley Chapel was unfortunate for two reasons. It was only a block from the already established Methodist Episcopal Church where such men as William Taylor and Martin C. Briggs were pastors. Also the title proved defective and the property was lost on that account. It was here that Boring, Wynn and a local preacher, Cyprian Gridley, met to consider strategy on the first anniversary of their arrival. Here also the Pacific Conference was organized in 1852.

As the three missionaries met in 1851, the outlook was far from bright. Two buildings had been put up. Congregations had been formed in San Francisco, Sacramento, Stockton, and Sonora, but the dependable membership was probably not over 50. The mission had met much opposition in California and at home. And they had lost Pollock. What could be done?

RECRUITING

Boring proposed that each Conference of the Methodist Episcopal Church, South, be asked to raise \$1,000 and have one of its members named as its representative on the new field. This plan was adopted, in the hope that by it 20 recruits might come and that an annual conference could be organized one year later. Boring's judgment was correct. There were not twenty recruits one year

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later, but there were fifteen, and as noted above the conference was organized in 1852.

But Simmons reports regretfully that the plan "did great harm to the mission by sending to it some that we would have been better off without."³ This, he says, was true because there are always some who feel they could do better elsewhere, and others who are willing to let an objectionable man go from them, even though he may "be an injury to the work to which he goes. The work in California suffered as much from men not adapted to it as from almost any other cause."

If Simmons is severe in this judgment it is because of his passionate devotion to the Pacific Conference and to the cause for which it stood. Two comments may be added in justification of his statement:

Of the fifteen founders, only four concluded their ministry here and are recorded on the Roll of the Honored Dead of the Pacific Conference:

J. M. Fulton died in 1857, aged 38.

J. F. Blythe died in 1862, aged 38.

S. W. Davies died in 1884, aged 65.

J. C. Simmons died in 1906, aged 79.

In both branches of Methodism men transplanted in middle life, as a rule, had short service. This was especially true in earlier years. Men, accustomed to a more stable society where church was shown greater respect, found it difficult to adjust themselves to a new and boisterous scene. Of the fifteen founders of the Conference seven remained here from one to five years. Among these was W. S. Simmons, older brother of J. C. Simmons. The elder returned to Georgia after three years.

Some of these founding fathers deserve special understanding and appreciation. The first of these is Superintendent Jesse Boring.

A SAD SUPERINTENDENT

Boring serves as an illustration of the successful minister transplanted in middle life to the West. When in Stockton, Wynn had started a building enterprise. Always at his best in a pioneering, evangelistic situation, he was moved in 1851 to San Jose to begin work there. A local preacher, Cyprian Gridley, was to complete the Stockton building. The situation became badly mud-

³ *Southern Methodism on the Pacific Coast* p. 34.

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dled. Gridley borrowed \$1,000 in the effort to extricate the project, Boring being an endorser of the note. Gridley became so deeply involved that he gave up the work, leaving the note for Boring to pay. It bore eight per cent interest per month. Boring struggled to keep up the interest payments, but was sued for principal and interest due. He and Wynn were elected delegates to the next General Conference. While he was away the holder of the note foreclosed. The sheriff sold all of Boring's belongings to apply on the judgment. Neither Boring nor Wynn returned to California. In Georgia, Boring served in succession the Atlanta, La Grange, and Augusta Districts, indicating his standing there and the confidence placed in him.

FERVENT EXHORTER

Three others of the founding group deserve comment.

A. M. Bailey typifies one group of frontier Methodist preachers—men who were unschooled but fervent, kindly, useful. They are striking because of their successes and their limitations.

He was an orphan, one of nine young children. The religious nature of the family is indicated by his name: Andrew for the Apostle, and McKendrie for a, then, Methodist bishop. He grew up in Kentucky among a people who distrusted "man-made preaching." When sixteen, he attended a campmeeting and fell under deep conviction of sin. Then the light broke in. Turning to the friend next to him, he said: "Jim, I tell you if you will give your heart to Christ he will save you." The sermon ended abruptly. The altar call was given and Andrew went through the congregation with the same word. At eighteen he was admitted to the conference on trial and assigned as junior preacher. That year the circuit received 300 members. He was a presiding elder at 29, and one year later was sent to California, where he was one of the organizers of the Pacific Conference. In 1856, he was Presiding Elder of the San Francisco District. When no Bishop could be present in 1862, he was elected President of the Conference.

A contemporary said of him, "He had only one sermon, his first—'If you will give your heart to Christ he will save you!' But to him it was always new and fresh and of thrilling interest." That is, he was exhorter and singer of the gospel. He never became a preacher in the fuller sense. He never developed studious habits. He never attempted to read the Bible in public without private preparation. And the day of the fervent exhorter was soon past. He retained his quick-springing smile and his characteristic greeting, a hearty "God bless you!" He died at the age of 82.

LITTLE GIANT

William R. Gober had a most unusual record. He joined the

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original Methodist Episcopal Church. Then on its organization he became a minister of the Methodist Episcopal Church, South. He was a charter member of three conferences in this denomination—the Mississippi, the Louisiana and the Pacific. After nineteen years in the Pacific Conference, he changed to the California Conference. In both of these latter he held the best pulpits and in each he was twice appointed Presiding Elder. He was elected to the General Conference by both annual conferences, in each heading the delegation. During the war years when no bishop could come to preside over the Pacific Conference, he was twice elected to perform that service.

As a youth he had graduated from Somerville Academy, having been trained in Latin and Greek. Later he studied law, served a term in the California State Assembly, and three terms as Chaplain of the Senate. His active ministry, which covered 51 years, closed with five years as Chaplain of the State Penitentiary at Folsom.

Married in 1851, they each died in 1909. He was 84 and she 77. Of their three children, one daughter was a graduate of Napa College; another had two degrees from the University of the Pacific; and their son, after earning two degrees at the University of the Pacific, graduated in medicine. There was certainly nothing usual about W. R. Gober or any member of his family. He was always forceful and sometimes controversial. But he made his own large place in California Methodism.

HE TOLD THE STORY

Of the founding group the one longest connected with the Conference and most important to its history was John C. Simmons. He was born in Jackson, Georgia, May 26, 1827, graduated at Emory College in 1848 and joined the Georgia Conference in 1849, preaching there two years. He was in San Francisco to be one of the charter members of the Pacific Conference. Death came at the age of 79 in Salinas, California. In the meantime, he had served 21 communities or circuits as pastor, had been appointed Presiding Elder on three districts, had been Professor of English in Pacific Methodist College for four years and served as President for one year. He had been elected a member of three General Conferences, though he was unable to attend the first of these, and was a delegate to the Ecumenical Methodist Conferences in Baltimore (1892) and in London (1901). But what is more important to us, he wrote *Southern Methodism on the Pacific Coast*.⁴

⁴451 pp., Southern Methodist Publishing House, Nashville, Tenn., 1886. This is the only work of its kind and covers the years

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Southern Methodism is invaluable as the only record of these years by a contemporary, aside from the Conference Journals. It is interesting also from the psychological standpoint. Southern Methodism was always at a disadvantage in California. The years of war and reconstruction were especially trying. The Civil War almost completely shut off the infant body from its home base. And during reconstruction days the parent church was impoverished. But with Simmons, this disadvantage grew almost into a persecution complex. In his first sentence he warns that the field was "difficult and peculiar." On the last page he speaks of the "privations, toils and sufferings." He was certainly correct in saying that to the public the word "South" in the name of the church implied that it was sectional in nature. And in the earlier years it was regarded as secretly pro-slavery and secessionist. It is not strange that repeated assertions that the church was "non-political and purely spiritual" failed to convince many early Californians. This situation colors his history. It makes it difficult for him to be objective in his treatment, but does not destroy the value of his work.

During his later years Simmons was the patriarch of the Conference. To the end he was tall, straight and spare. He wore a long, single-breasted frock coat, buttoned up to his chin. His iron gray hair puffed out over his ears. His mustache and beard were white. He had a strong nose. He was senior in years and service, and he looked the part.

As an historian he had serious limitations. He was reared in the highly emotional revival emphasis and the campmeeting. He never tires of lauding these ecstatic occasions. He dwells at length on them and passes over quickly the more quiet, constructive influences. He thus loses perspective. His sense of values seem strange to us. As one instance, he gives a little more than two pages to O. P. Fitzgerald, who was the only member of Pacific Conference ever elected to the Episcopacy, and immediately begins a 25-page laudation of Orceneth Fisher. He does not mention that charges were brought against Fisher in 1868 for falsehood and slander. The Conference did not sustain the charges, but it resolved "that Father Fisher be requested to desist from his practices (obviously offensive to the church) such as public demonstrations from the pulpit and through the press."

1851 to 1882, with mention of the years 1883, 1884, and 1885. It has no table of contents or index, but for those fortunate enough to have a copy of this long-out-of-print book, Mr. Will P. Ralph has prepared an index. It may be ordered from him at 1711 Francesca Street, Berkeley, California, for \$1.00.

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STATISTICALLY SPEAKING

The Methodist Episcopal Church, South, made an excellent showing during its first decade in California, in spite of difficulties previously mentioned. Boring's \$1,000 plan, as it was called, did succeed in placing a considerable number of ministers here. They, with local preachers, covered a wide area.

A second factor was the emphasis on campmeetings. They were not the first to use this socio-religious instrument.⁵ But they probably placed more emphasis on it than any other group. And the 1850's were the high years for these open air gatherings. The work of A. M. Bailey has previously been noted. And no record of the South Church would be complete without extended reference to Orceneth Fisher and J. T. Cox, who will be considered later. They were campmeeting specialists. These gatherings in the first twenty years in California sent dozens of ministers into the Conferences and hundreds of laymen into the churches.

In 1852 the reports showed 294 Church members on the rolls. In 1853 this had increased to 568. In 1860 the number was 3,393. Emmons comments, "If through succeeding years our Church had maintained this same ratio of growth it would be today (1934) easily the dominant Church in California."⁶

CAMPMEETING DAYS AND PREACHERS

A century later, Methodism had no close parallel to the campmeeting of frontier days. The nearest would be our Summer Camps. In their beginnings, the Epworth League Institutes of the first three decades of the twentieth century had some resemblance. They were well described as a "combination of college, circus, and campmeeting." But the Institutes soon became more sophisticated.⁷

The location selected for a campmeeting was usually open land with a grove of oak trees and available water. Each family brought its own shelter and did its own cooking, though sometimes there was a common table, served by a few courageous women. A platform was built for the preachers and benches for the worshippers.

⁵ Both Simmons and Emmons were in error in claiming that a campmeeting near Nevada City in August, 1852 was the first. S. D. Simonds had conducted one in Sonoma in the spring of 1851.

⁶ Grover C. Emmons, *Southern Methodism in California*, 17-page sketch, prepared for the Conference in 1934 and published in the Journal of 1939. This is an excellent appraisal of the Church's contribution to the State of California.

⁷ See the author's *In Search of God's Gold*, pp. 233-43.

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Preferably the location was available to a considerable population. To a people far from home and old friends, living in a turbulent and often crude society, these gatherings of a week or more met a hearty response. The preaching was often highly emotional. A feature was the "experience meeting," where informally they sang and prayed and told of their sins and sorrows, their joys and their triumphs. It was a phenomenon of the frontier. And it tended to develop a peculiar type of oratorical, emotional preacher. Two of these who came to Pacific Conference shortly after its organization should be noted.

THE TEXAS RANGER

On Orceneth Fisher, Simmons heaps highest praise:

Sometimes the appeals made by Brother Fisher seemed like bolts from the sky, and sinners were stricken down in all directions . . . Such power, such revivals have never been witnessed in this state.⁸

In another place he says:

One of the grandest, most evangelistic preachers that ever blessed the Methodist Church . . . One to whom the Pacific Conference owes as much as to any other man.⁹

He "had a remarkably musical voice of wonderful compass." His standing in the Conference is indicated by his election in 1861 as a delegate to the General Conference, and again in 1869. He was Presiding Elder of San Francisco, Sacramento, and Stockton Districts. Simmons notes that on one round of his District, 800 persons were added to the churches.

He was a frontier preacher. After five years in California he went to Oregon for three years, where, as Presiding Elder, he began the work of his denomination in that State. Here again he "had a revival that added 800 to the church."¹⁰

He was a restless, roving man. Born in Vermont, he went to Ohio, where he joined the Methodist Conference. Next it was Missouri and then Texas. Here he was Chaplain to the last session of the Senate of the Republic of Texas. In 1854 he came to California. Apparently he had little taste for the regular work of the pastorate. His record shows no pastorate in Pacific Conference of

⁸ Simmons, *Southern Methodism*

¹⁰ *ibid.* p. 149.

⁹ *ibid.*, pp. 158-160.

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more than one year. The Presiding Eldership evidently was more to his liking. It gave him opportunity to exercise his revivalist activity.

The close of the war brought a strange interlude in his ministry. He went to Mazatlan, Mexico. He was evidently much depressed by the defeat of the Confederacy, feeling that the South was ruined, and that he could establish a refuge in Mexico to which Southerners would flock. Was the example of the Texans in throwing off allegiance to Mexico and starting a republic of their own in his mind? At any rate he and D. O. Shattuck went to Mazatlan and tried two business ventures. He attempted to evangelize the natives. No reinforcements came from the South. He returned penniless, worked here four years and then went to Texas. He died there in 1880.

Simmons says he was sometimes referred to as "The Texas Ranger." Possibly that is as good a description as any of this unusual man,—a religious commando.

A HOUND OF HEAVEN

Bishop G. F. Pierce was in charge of the work in California from 1859 to 1863. At one of his meetings a stranger was in attendance. As he went out he is said to have remarked:

That little man who preached didn't do much. But I tell you when that big old fat Bishop got up, didn't he lay it on!¹¹

"The little man" was Bishop Pierce, and "the big fat old Bishop" was John T. Cox. Again as in the case of Fisher, Simmons exhausts his vocabulary in lauding Cox.

The Sinner's trail was never too cold for him, nor was there any place to hide from his ever vigilant, detective eye . . . He swept California like a heavy rain on a thirsty land . . . He was California's greatest ecclesiastical captain.¹²

Cox had spent 50 years as a "son of Satan," which left him only ten years of life as a son of God. He was a corpulent man of nearly 300 pounds, full of life and fun. Like Fisher, his five

¹¹ Simmons, *Southern Methodism*. p. 179.

¹² *Ibid.*, pp. 174 and 185.

CROSS IN THE SUNSET

pastorates were of only one year each. Even so it would seem that most of his time he was off somewhere with revivals or campmeetings rather than shepherding the flock. At a campmeeting in St. Helena, "he walks down the aisle, he stands in the midst of 1000 people . . . He wept like Jeremiah and prayed like Paul." These meetings usually closed with a "love feast," a meeting of personal testimony and prayer. We read of Cox carrying these on for as long as eight hours, "a prodigy of zeal and eloquence."¹³

As Stidger pictures campmeeting exhorters:

They could preach and pray and boom and scold
The toughest sinner into the fold.

This writer must be pardoned if he does not share Simmons' high estimate of these men and the service they rendered to society. Conference statistics do not bear out his statements of thousands of additions to church membership by their revivals, his giving results in even hundreds is in itself suspect. Yet he was a contemporary. He knew and loved them. They were a product of their rough day, and ministered to it. It is no disrespect to them to recognize that others laid deeper foundations.

The campmeeting was at its height in the 1850's. The war, the coming of the railroad, increasing educational standards and a more established state of society united to decrease its appeal. By the end of the century it was an anachronism. With it went the exaltation of the exhorter so characteristic of Simmons. The preacher-pastor took his place.

ANSWER TO QUESTION ONE

It was probably true, as William Taylor said, that one Methodism in California would have had a heartier support than two did have.

But by April, 1850, both were here. Was it possible after that to unite them?

In 1854 a situation arose which might have made this possible. From the start Boring was the leader. When, unexpectedly, he did not return from the General Conference, it left a vacuum. There was no one who could take his place. Could a proper approach at that time have been successful? None was made.

And after the long statement of its aims by the Pacific Confer-

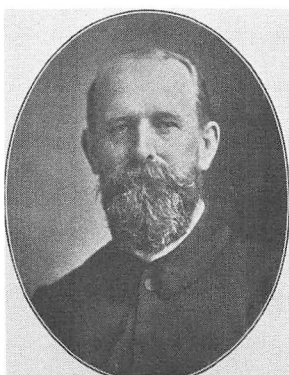
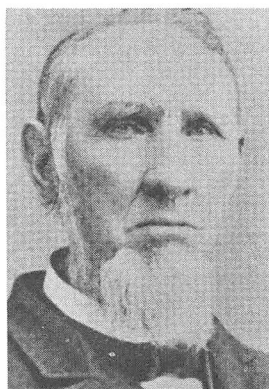
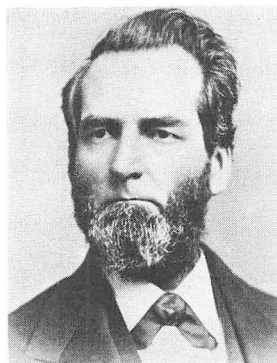
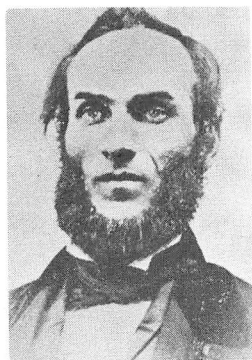
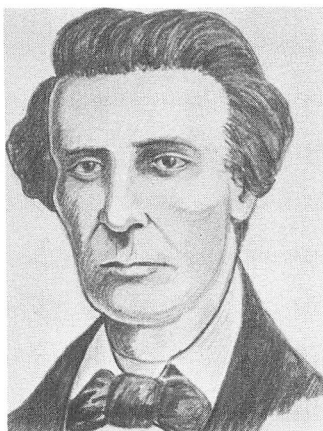
¹³Cox did posterity one service—he provided us with a number of excellent preacher stories. The author relates some of these in his *In Search of God's Gold*, pp. 48-49 and 106.

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ence in 1856 the mind was so set, on both sides, that they could not work together.

The proposal for an independent Methodist Church on the Pacific Coast was never considered by the California Conference, and was rejected by the Pacific.

The answer to the first question, to be or not to be? is clear. Two kinds of Methodism were here, and were to be here for nearly ninety years.



PARSONAGE PIONEERS, PACIFIC CONFERENCE
METHODIST EPISCOPAL CHURCH, SOUTH

A. M. Winn, 1950

Jesse Boring, 1850

J. H. Blythe, 1851

Mr. and Mrs. W. R. Gober, 1851

B. H. Russell, 1852

H. M. McKnight, 1872

S. W. Davies, 1851

CHAPTER II

What must the Church "Render unto Caesar?"—the Second question.

Oh wad some power the giftie gie us
To see oursels as others see us.

—Robert Burns.

The relationship of Church to State is a question older than Christianity. It has recurred through the centuries. It was vital and troublesome in California, especially in the Pacific Conference of the Methodist Episcopal Church, South, during its early years.

There is no doubt as to the image that body had of its position. It repeatedly asserted in its Conference resolutions, its press and its pulpits that it was "non-political and wholly spiritual." It endured trials and persecutions. It held there was no just ground for this opposition. Simmons, Conference historian, believed that those who differed from this view were fanatics. And Emmons, a full generation after Simmons' death, restates it:

In the midst of slander, false accusation, and physical violence, our preachers stood adamant and refused to deviate from their one purpose of preaching unadulterated gospel, free from all entangling alliances with the world.¹⁴

ONE STATE OR TWO—SLAVE OR FREE?

California was received as a state without having previously been organized as a territory. After Mexican administration ceased, the United States military forces assumed authority during the years 1846 to 1849. But their sphere of influence was largely limited to areas adjacent to Monterey and San Francisco. So, as thousands of emigrants spread over mountains and valleys, it was necessary that some government should be established quickly. A constitutional convention was called. Delegates to it were elected. It met in Monterey in 1849, adopted a constitution, and forwarded it to Washington for ratification.

In the haste that the situation required California became a free state with little discussion locally of the question of slavery. But this condition was shortlived. The San Joaquin Valley became strongly Southern, and as the emigrant trains of the Northern route outfitted in Missouri that State was largely represented. Politically the Southern element was more astute and controlled the state government during the 1850's. Inevitably the question of slavery was a recurring issue. Bancroft says it appears in every session

¹⁴ *Journal*, Pacific Annual Conference, 1939, p. 72.

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of the state legislature during this decade.¹⁵

The plan preferred by "chivalry," the Southern political element, was a quick call for a convention to revise the state constitution to allow slavery. Doubtful if this could succeed, the alternate and most discussed plan was a division of the State on an east-west line, starting at some point on San Francisco Bay. Then they knew they could swing the southern half into the slavery column. John McDougal, governor in 1851-1852, proposed this in one of his addresses. United States Senator William M. Gwin and a group of office holders proposed in 1860 a Pacific Coast Republic, which would ally itself with a Southern Republic.¹⁶

The daily press noted these items from time to time. But the reaction of the church weeklies is more significant for our purpose. *The Pacific*, published in San Francisco by the Congregationalists and the New School Presbyterians, kept close watch on the legislature and was especially alert on its actions involving slavery and efforts to change the constitution to permit it. *The California Christian Advocate* Methodist Episcopal, carried the powerful editorials of Martin C. Briggs. After the *Christian Guardian* was established by the Pacific Conference lively exchanges were carried on between the editors. One of the sharpest of these was over the charge by the *Guardian* that two members of the California Conference, William Taylor and Adam Bland, were slave owners.

That there was ground for the alarm of *The Pacific* and *The Advocate* is evidenced by a resolution offered in the Assembly to call a convention to change the constitution. The Assembly voted in favor of the resolution, 51; against it, 7. But it failed to secure concurrence in the Senate, be a vote of 8 in favor, 12 against. A summary of the debate, as well as the vote, was carried in *The Pacific* in its issues of March 12, 1852, to April 20 of that year.

In addition to this and other attempts to create a slave state here, and the bitter discussion it caused, Californians were sharply divided over the action of the Legislature of 1852 in passing a Fugitive Slave Law. The Legislature provided that no Negro nor Indian could testify in Court in an issue where a white man's testimony was involved. That this worked great hardship was loudly asserted. One opponent of the law said that it left the Negro in the position of a ball player who came up to bat with three strikes already called against him.

¹⁵ H. H. Bancroft, *A History of California*, Vol. VI, p. 712.

¹⁶ *Ibid.*, Vol. VII, pp. 258-262.

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The Notorious case involving this law is given by Bancroft.¹⁷ The plaintiff, one Stovall, claimed a negro, Archy, as his property. The decision was rendered by the Chief Justice of the California Supreme Court, Peter H. Burnett.¹⁸ Bancroft says:

Burnett decided that Stovall, who claimed Archy, was not entitled under the law of the State, to have possession of him; but that there were circumstances connected with the particular case that may exempt him from the operation of the rules we have laid down, and being "not disposed to rigidly enforce the rule for the first time" Stovall might have the negro; though his decision was not to be a precedent for the future in similar cases. The critical, and by no means reverent California public, openly ridiculed.

A lawyer is said to have remarked that "Judge Burnett had given the law to the North and the nigger to the South." The phrase caught the public attention and was long remembered. Bancroft speaks elsewhere of the difficulty, if not the impossibility, of getting a conviction and punishment of Southerners and their sympathizers during this period.

CALIFORNIA METHODISM—ONE CHURCH OR TWO?

If the California atmosphere had been free from this smog of slavery, fugitive slave laws and attempts to place the State in whole or in part in the Southern orbit, the relation of the two Methodisms here might have been quite different. But with conditions as they were, conflict was unavoidable.

There was never a doubt about the attitude of the California Conference. Although a number of its strongest men were from the South, as William Taylor, Adam and Henry Bland, and A. S. Gibbons, the Conference was emphatically against slavery and secession and any division of the State.

The Pacific Conference had three alternatives before it:

1. It could have openly advocated the pro-slavery position of its parent body—and a considerable portion of Southern people in

¹⁷ *Ibid.*, Vol. VII, pp. 220-224.

¹⁸ Burnett was the first Governor of California, serving 1849-1851. He was later appointed to the Supreme Court bench, and later still made Chief Justice.

CROSS IN THE SUNSET

California.

2. It could have taken its stand against slavery and all attempts to place California in the Southern camp.

3. It could attempt to be neutral politically and give its effort solely to religious objectives.

It chose the third course, insisting that it was "non-political, purely spiritual." This it asserted vehemently in Conference pronouncements, in its paper, and in its pulpits. This in California from 1850 to 1870 was an impossibility.

First of all, they could not convince the public or their fellow Protestants. In a time of public excitement their position had a certain appeal, a "peace of mind" appeal, to use the phrase of a later day. This may have been one factor in the rapid development of its first decade in this state. But to thinking observers, it was not convincing. One of the strongest of Presbyterian leaders was Samuel H. Willey. He arrived in 1849, and was prominent in the life of the state for a half century. In an unpublished letter of January 15, 1852, to the American Home Missionary Society, his sponsoring group, he says:

Please to note the coincidence of the division of the state movement and the great call for 20 Southern Methodists. That means something. Dr. Boring . . . will make no headway with a distinctive Southern movement as things are now. (But) he will be ready to work to a good purpose if a Southern movement in this state should make progress.¹⁹

And they could not convince themselves. W. R. Gober was a successful candidate for the State Legislature. And another of their strongest, O. P. Fitzgerald, twice ran for State Superintendent of Public Instruction, winning one four-year term. Gober, before becoming a candidate for the Assembly, asked for a location by the Conference. And Fitzgerald was twice censured for accepting the nomination. But Gober was readmitted and returned to his former post as Presiding Elder of the San Francisco District when his term in Sacramento expired. And Fitzgerald was continued as Editor of the Conference weekly while he was in office, —the official spokesman for the denomination. Human nature being what it is, one surmises that each of these men received the hearty support of his fellow members at the polls! They deserve it, for each was strong and capable, at a time when California greatly needed such public

¹⁹ From a manuscript letter in Pacific School of Religion.

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servants.

It must not be inferred that in this disturbed condition California was unique. There was no "Solid South," as there was no "Solid North." Each government had to suspend constitutional guarantees, as the right of *habeus corpus*. The western counties of Virginia did exactly what was attempted in California. These mountainous districts withdrew from the older, plantation counties, formed their own government, and were admitted as a free state into the Union. But this fairly widespread unrest did not ease the condition faced in California.

Nevada, in 1859, faced a condition similar to that of California ten years earlier. Nominally a part of Utah Territory, it was so isolated from Salt Lake City that its western portion, where its population centered, was for practical purposes without a government. With the outbreak of hostilities, Confederate forces from Texas occupied New Mexico and Arizona. They were within striking distance of Nevada and of that portion of California dominated by Southern sympathizers.

THE POSITION OF PACIFIC CONFERENCE

There is no question on this point. The Conference made its position perfectly clear. At the session in Sacramento on November 5, 1856, the first attempt at union of the two California Methodisms occurred. A proposal from the California Conference was unanimously rejected. A committee of three was appointed to "define our position as a Church in California." To this report Simmons gives a paragraph.²⁰ It was a report of approximately 5,000 words, and was regarded as so important by the Conference that it ordered 3,000 copies printed for distribution.

It reveals so clearly the high emotional atmosphere of the time as to justify extended quotation:

The great and only difference is on the subject of slavery. They hold it is a moral evil, and therefore it is their duty as a church to labor for its extirpation; while the South holds it is a purely civil institution which may or may not interfere with the salvation of the parties involved in it. . . . We believe their Emancipation from Sin is of infinitely more important to them than their freedom.

Here extensive quotations are given from Paul's letters to Timothy, to Titus, to the Corinthians and to the Ephesians, as well as from Peter. These show on the authority of "the Word of God

²⁰ Simmons, *Southern Methodism*, p. 207.

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and of the Holy Ghost! that slavery was approved, that slaves were to be obedient and content, and that masters should be considerate.

Welsey, though opposed to the slave trade and to American slavery, yet made no test of membership in his societies touching on the question.²¹

Our banner is . . . the pure, glorious everlasting Gospel, untrammelled by political creeds or questions of State. Whenever our brethren of the North shall be disposed to unite with us upon this glorious and spotless platform, we shall be most happy to give them the right hand of fellowship . . . We are disposed to exercise a liberal charity toward our brethren from the North . . .

How many thousands of souls, North and South, might have been saved that are now lost forever! Still we must repeat it, the Sin lies not at our door . . .

The North divided the Church . . . This step was not a matter of choice with the South. It was a matter of stern necessity and of high *moral duty*, plainly laid down in the Word of God! (The attitude of the North) robbed the Church of about 30,000 slaves. *30,000 souls lost* and not one slave freed by it. While many slave holders have been driven to other communions, if they have not been driven to Hell!²²

. . . freedom would be to them a curse and not a blessing. As they are now they are generally provided with all the necessities of life, and many even with the comforts and luxuries of life. They are cared for when sick, allowed to hear the Gospel and to enjoy all its privileges while living, and be decently buried when dead.

In consequence of the position of the Church, South, in regard to slavery, she has won the confidence of the slaveholders, and a wide and effectual door has been opened to preach the Gospel to the slaves.

²¹In this statement, they were clearly in error. See *Minutes of the Methodist Conferences Annually Held in America*, New York, Published by Daniel Huff and Thomas Ward, for the Methodist connection in the United States, 1813, pp. 25, 41, 46-47

²²*Journal of the Pacific Conference, 1856*, P. 17 ff.

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This long report was adopted by a roll call vote, including probationers at their request, of 23 to 1. The negative vote was cast by E. B. Lockley, who stated that he approved of the sentiments expressed, but he thought we were *too late* about it, and that he doubted the expediency of it at that time.

This is the official position of the Pacific Conference in 1856. It was adopted after full consideration. Their strongest men were on the committee that drew it up. The younger men, not yet full members, asked the privilege of voting on it. Even the one member voting against agreed in principle. And they wished it widely distributed.

A study of the entire report shows that it proves too much. While asserting the "non-political, purely spiritual" position, it shows how thoroughly the Conference was committed to the Southern cause, including slavery. It certainly implies the right of secession. It states clearly that slavery is the one issue that separates the two denominations, and justified it on moral and religious grounds.

The Pacific Conference leaves us in no uncertainty. It wished clearly to "Define our position as a Church" in 1856. And it authorized the expense of printing 3,000 copies when the church that year had only 1202 members.²³

This assertion that slavery was best for the negro on religious grounds was a not infrequent theme during this decade. *The Pacific*, reporting on March 12, 1852, the Assembly debate on the resolution to divide the state, says:

Mr. Graham declared it was demonstrable that the slave trade had done more good to Africa than all the missionaries ever sent there or would be sent there. He believed that the sending of a slave ship to Africa for a cargo of blacks was as much the Almighty's doings as the sending of Joseph to Egypt.

²³ As noted above, Simmons, while saying this is "a most able and Scriptural report" quotes only about a hundred words out of its thousands, and these in a rhetorical passage on their "preaching the pure Gospel of the Prince of Peace to men." Emmons does not mention the report at all. Copies of the 1856 *Journal* are *exceedingly* rare and probably very few of this generation have ever seen one of them. The Conference Historical Society has reproduced the report in full, and has placed copies in the archives of the Society at the University of the Pacific and at the Pacific School of Religion, where they are available for inspection.

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INCREASING FRICTION

Those who have been through two "hot" wars and one "cold" one know full well how "incidents" in time of great tension are seized upon and made the basis of mass judgments and hysteria. Such "incidents" are not difficult to find, then or later, and they certainly occurred in California.

In Washington the government was strongly Democratic from 1856 to 1860. President James Buchanan belonged to that party. It controlled both houses of Congress, and its appointees dominated the Supreme Court. Important to California and the West was Secretary of War John Buchanan Floyd. Strongly Southern in sympathy, he built up the Santa Fe or Oxbow route, discouraged the development of the Cheyenne-Salt Lake line, and saw to it that Southern military men were in command in the West—Colonel George E. Pickett in Portland and Brigadier Albert Sidney Johnson in San Francisco. Floyd was finally removed from office and impeached, Pickett returned to the South to be an officer in the Army of Northern Virginia, and Johnson was relieved of command in San Francisco. He was in command of the Confederate Army of the West and was killed in 1862 in the battle of Shiloh. So, during the 1850 decade, both civil and military authority in California were in Southern hands. This was a situation that gave concern to Northern men and those of unionist convictions.

As the war developed there were personal ties between the Pacific Conference and the Confederate States Army. Four ministers who had served in the Conference were in the Army—Jesse Boring, William A. Simmons, Milton Maupin, and Benjamin T. Crouch, who was killed in action. In addition to these, two others, J. C. Stewart and Morris Evans, started back to join the forces but did not arrive in time to see service. Others had relatives with the colors. Bishop H. H. Kavanaugh, who spent a year here during the war, had a son in the Army. All this created ties of sympathy and interest.

Reference has previously been made to the plan of Fisher and D. O. Shattuck to form a colony in Mexico for those whom they felt would leave the Southern States because of the defeat in arms.

Add one more factor. After the war eight men who had served in the Confederate Army came West and joined the Pacific Conference. All of these were bonds involving the Conference with the fortunes of the South. The emotional involvement was so great as to render neutrality impossible.

The San Joaquin Valley, especially in the southern end, was strongly secessionist. Fresno County cast but one Republican vote for President in 1856. And in the state election of 1859 when this issue of secession was clearly drawn, Stanford Union candidate, did

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not receive a single vote in Visalia. The Visalia Delta was especially violent in its attacks on President Lincoln. When a rival paper was established, the war between them was not wholly with words—the two editors shot it out literally to the death. The situation became so inflamed that the Federal Government, great as was its need for men in its major armies, established Fort Babbitt in Visalia with a garrison of 300 men to check secessionist moves in that region. The government closed the mails to seven newspapers in the valley because of their treasonable utterances. The Methodist Church, South, in Visalia, oldest and strongest in the southern end of the Valley, was split in two.²⁴

It was a hard time for many local churches and for their pastors.

Visalia, pioneer congregation in the Valley south of Stockton, was divided, the smaller, Union element, withdrawing. They were not to be brought together until unification in 1939. Accusations were bitter, even to the extent of name-calling in paid advertisements in the papers. In one instance at least this degenerated into horse play. The pastor of the South Church drove a gray horse. On the night of July 3rd, some miscreants painted the animal with red and blue stripes, and tied the imitation zebra on Main Street. It is not of record whether next day Visalians sang:

"The old gray mare ain't what she used to be."

Virginia had two historic Battles of Bull Run. But in Gold Run, California, the skirmish lasted for years. Dutch Flat, on the same circuit, divided. Here it was the Southern group that withdrew. They built their own place of worship, and carved in oak an enormous hand, with index finger pointing to heaven. In fifteen years this war was over and the congregations were re-united.

And it was a hard time for many pastors—a time when:

You can and you can't,
You will and you won't.
You'll be damned if you do,
You'll be damned if you don't.

²⁴For conditions in the San Joaquin Valley during the war years and the history of Ft. Babbitt, and the incidents noted above, see *Las Tulares*, quarterly Journal of the Tulare County Historical Society, No. 48, June 1961, "Rebels of Old Visalia," by Joseph E. Doctor, pp. 1-3. See also the writer's *In Search of God's Gold*, p. 89 ff.

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In 1961, L. D. Hargis, pastor of Stockton's South Church, was compelled to let a mob ring the church bell. In 1865, at the time of Lincoln's assassination, O. P. Fitzgerald had to work his way into his San Francisco church through a dangerous mob. This persecution and danger was not all on one side, though South church ministers received more than their share. G. S. Montgomery, a Sacramento attorney went on January 12, 1852, to the Methodist Episcopal Church in Sacramento. The pastor, R. R. Stratton, spoke against the Fugitive Slave Law. Montgomery, himself an Episcopalian, regretted that Stratton referred to this in the pulpit.

This naturally gave great umbrage to some Southerners, who left the church. This conduct is natural to them, but the passion excited in them, in a community of men of that section would have led to a mob and lynching.²⁵

ON THE DENOMINATIONAL LEVEL

How this emotional reaction colored the thinking of the Methodist Episcopal Church, South, as a whole, may be gathered from their literature in the years following.

One of the most prominent and influential of its leaders was Bishop R. N. McTyeire. He published in 1884 *A History of Methodism*.²⁶ In the preface he says (page 3), "This is not a history of Southern Methodism, but of Methodism from a Southern point of view." McTyeire had presided over the Pacific Conference sessions in 1872 and in 1877. A continuation of his volume was published by Bishop Horace Du Bose. This is announced as Volume II, and covers the years from 1884 to 1916.²⁷ Du Bose had had short pastorates in Los Angeles and in San Francisco and had for a time been editor of the Conference paper, so he also should have known well the California scene.

Now what is the report on "Methodism from a Southern point of view" which they gave? Of California, McTyeire says (p. 652):

Here was a field for home missions, and Methodism was expected to keep up with the emigrants . . . In February,

²⁵Journal of G. S. Montgomery, published in the *Overland Monthly*, February 1884.

²⁶With various subtitles, Publishing House of the M. E. Church, South, Nashville, Tenn., 692 pp.

²⁷*A History of Methodism*, Volume II, 1918, with the same subtitles, also by the Publishing House, 592 pp.

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1850, Rev. Dr. Boring, of Georgia, Superintendent of the Mission, accompanied by two assistants, sailed for San Francisco . . . Their progress exceeded their own expectations. The difficulties they had to encounter lay in the want of men . . . By and by the churches caught up to this sudden demand, and California was supplied with preachers as well as gold-diggers."

And Du Bose confirms and strengthens this impression that Southern Methodism had to carry the banner as pioneer and as captain of the host. He says (page 96) :

Dr. Boring accepted from his church the duty of opening and establishing there a mission which was the beginning of Methodism and of Protestantism on the Pacific Coast;

and (page 232) :

The Southern Church, being the first on the fields, for a long time . . . was the chief missionary force on the Pacific Coast.

How interesting this must have been to Baptists, Congregationalists, Episcopalians and to Presbyterians, both Old School and New School, who had ordained ministers and organized churches here months before Boring started from New Orleans. Or even to the Methodist Episcopalians, who began their work in 1847, and had organized churches in eight centers before Boring landed. Or, since Du Bose includes the Pacific Coast, what of Jason Lee's work in Oregon which began in 1837, or Whitman's in Washington?

And what of the contrast of the roseate picture of these two Southern leaders to Simmons in his *Southern Methodists on the Pacific Coast* with its theme song of hardship, misunderstanding, and persecution because of the word South in the name of their church?

And does this "Southern point of view" expressed in this widely circulated *History of Methodism* help to explain the number of ministers who came to California, were disillusioned by what they found, and returned to the South? This was a phenomenon which continued to within a decade of unification.

And—one final question—how strong emotionally must this "Southern point of view" have been to cause these two capable leaders to give a picture so contrary to conditions they had encountered in California? For Du Bose was among those who came, saw, —and returned.²⁸

²⁸This writer has not read the entire 1284 pages of McTyeire —Du Bose. But a fairly complete check from the Index does not give

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Bishops McTyeire and Du Bose were widely known and highly respected. Bishop Du Bose was resident in California from 1918 to 1925. It was during these years that unification was being planned and voted on the first time. He had been a member of the Commission on Unification until elected to the Episcopacy. In anticipation of favorable action, many congregations of the two Methodisms in California's smaller towns were federated. As District Superintendent, the writer was negotiating and then administering a number of these. He always found Bishop Du Bose courteous and cooperative. Both McTyeire and Du Bose were fairly prolific writers. As late as 1948, Frederick D. Leete refers to their *History of Methodism* as "widely circulated" and "still consulted as authoritative."²⁹

Samuel Butler, English man of letters, said facetiously but with some justification:

God cannot alter the past; historians can. It is perhaps because they can be useful to Him in this respect that He tolerates them.

As the present writer sees the statements quoted above from these two Bishops he thinks of them as "tunnel vision." A man can become so absorbed in one cause or in one set of facts that he fails to take into account other factors of which he is well aware. Earlier generations put blinders on carriage horses so they would not shy at objects on the roadside. Automobile drivers and preachers must beware of tunnel vision. And busy executives like these two men are not the only ones who may not give careful editorial revision.

Perhaps a good place to end the discussion is where they began it. There is a "history of Methodism from a Southern point of view."

evidence of any other Methodists in California than those of the South church. One statement (page 208) may be taken to *imply* that there were some, as Du Bose notes that the General Conference of the Methodist Episcopal Church was held in Los Angeles in 1904. It may be inferred from this that the Methodist Episcopal Church had some members in that city. From the Index this writer finds no reference to the work of any other Protestant church in the state. From this a further inference might be drawn by readers of this work. Is this what McTyeire means when he says this is "a history of Methodism from a Southern point of view"?

²⁹Methodist Bishops, Personal Notes and Biography, Parthe-Press, 1948, 457 pp., p. 245.

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GOD IS IN HISTORY

Why could the Pacific Conference not be neutral—"non-political, wholly spiritual"? Because they believed in God, that God is in history—that He entered into our human scene in Jesus of Nazareth;

to preach good news to the poor . . .
to proclaim release to the captives,
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.

The New Testament knew no such thing as salvation in a political, an economic, or a social vacuum. John Wesley reiterates that the New Testament knows no holiness but social holiness.

In the Middle Ages the monastic orders attempted separation from the world. But the world with all its human need knocked so loudly at their doors that they were compelled to reenter its life, feed its hungry, heal its sick, and finally to preach Crusades of liberation. Why? Because *Deus Vult*: "God wills it."

The bitterness of the struggle between North and South lay here. Each was fighting a holy war. God was in the human scene, and He *must be on their side*. So on one side they sang:

The tyrant's heel is on thy shore,
His torch is at thy temple door.
Better the shot, the blade, the bowl,
Than crucifixion of the soul.³⁰

and:

For faith betrayed, and pledges broken,
Wrongs inflicted, insults spoken

.

Swear upon your country's altar
Never to submit or falter,
Till the spoilers are defeated,
And the Lord's work is completed.³¹

And on the other side with equal fervor they sang:

³⁰From *Maryland, My Maryland*, by James Ryder Randall.

³¹From *Dixie*, by Albert Pike.

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Mine eyes have seen the glory of the coming of the
Lord;
He is trampling out the vintage where the grapes of
wrath are stored;
He has loosed the fateful lightning of his terrible
swift sword;

.

In the beauty of the lilies Christ was born across the
Sea,
With a glory in his bosom that transfigures you and
me;
As He died to make men holy let us die to make men
free,
While God is marching on.³²

And as the veterans in both California and Pacific Conferences met
they recounted their exploits in arms, and sang:

We are tenting tonight on the old camp ground.³³

They were doing in the years after the war what men have done
since Homer "Sang of men and of arms" who fought before the walls
of ancient Troy.

This bitterness, which in California began early in the 1850's,
was to increase during war years. Two generations were to pass
before men of South and North could truly believe and *feel* what
Lincoln said before hostilities closed:

Both read the same Bible, and pray to the same God . . .
Let us judge not, that we be not judged. The prayers of
both could not be answered—that of neither has been an-
swered fully. The Almighty has his own purposes . . .
Shall we discern therein any departure from those divine
attributes which believers in a living God always ascribe
to him? . . . yet . . . as was said three thousand years
ago, so still it must be said, "The judgments of the Lord
are true and righteous altogether."

With malice toward none, with charity toward all . . . let
us do all which may achieve a just and lasting peace among

³²From *The Battle Hymn of the Republic*, by Julia Ward
Howe.

³³Poem under title of first phrase, by Walter Kitredge.

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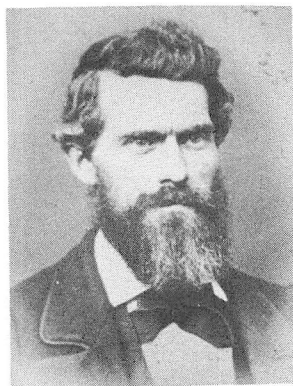
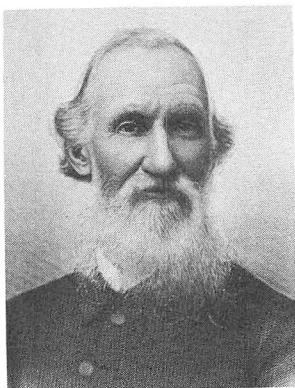
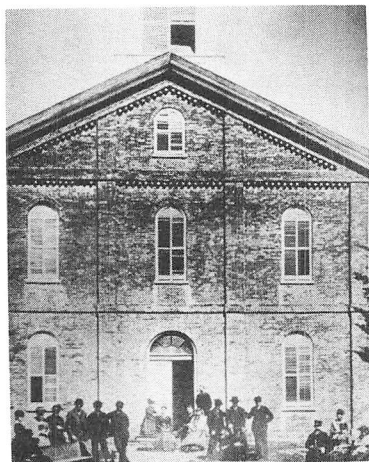
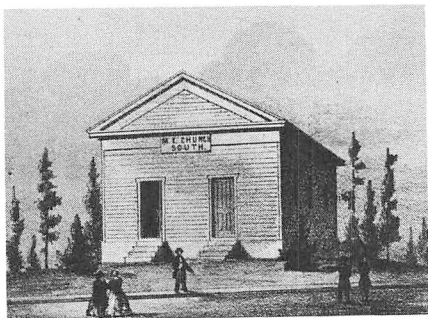
ourselves and with all nations.³⁴

Or before they could pray as Kipling did at the zenith of Britian's Empire "on which the sun never set":

Lord God of hosts, be with us yet,
Lest we forget.³⁵

³⁴The second inaugural, March 4, 1865.

³⁵Written for the Jubilee of Queen Victoria, 1887.



BEGINNINGS OF PACIFIC CONFERENCE METHODIST EPISCOPAL CHURCH, SOUTH

Nevada City Church, 1856
Courtesy California State
Library

Sacramento Church, from
the Conference Journal

Pacific Methodist College
Vacaville
Burned in April, 1865
Courtesy University of the Pacific

J. C. Simmons

A. M. Bailey

M. Evans

CHAPTER III

How Does a Church Find Its Mission?—the Third Question

If Winter comes will Spring be far behind?
—Shelley.

Life may be defined as the ability to conform to environment. Biology teaches this in the outer world. Religion teaches it in the realm of the Spirit. Where the change in environment is sudden and marked, the struggle is more difficult.

Winter, lingering, chills the lap of May. ³⁶

Southern Methodism was not the pioneer on the Pacific Coast, as McTyeire-Du Bose pictured it, nor yet the foremost evangelist. The Pacific Conference could not be, as it pictured itself, purely spiritual, divorced from all social and political questions. But it did have life. It had power of adaption. It did find a mission. It performed a worthy service. The institutions of religion can, as Tennyson found in his own experience, "rise on stepping stones of their dead selves to higher things." ³⁷

This included the ability to rationalize its past and gradually to create a new image of itself. This ability, which is common to most individuals and to many groups in society was a large factor in its usefulness during the later years of its existence.

Lee's surrender at Appomatox and the collapse of the Confederacy initiated a most difficult period of reconstruction. This affected the Pacific Conference, as of necessity it did the life of the entire Southern community. The first reaction of the Conference was naturally one of self-assertiveness. Its mood at the close of the war is shown in the Pastoral Letter sent out to the churches by the Annual Conference of 1865. It said, among other things:

The simple word "South" attached to our name never had any other than a geographical significance. And now that the North has for many years refused all Christian fraternity with us as a Church, leaving us to go where we please and to form Societies where we can, that designation may be safely dropped from our cognomen and probably will be

³⁶Oliver Goldsmith, *The Traveller*.

³⁷*In Memoriam*, the Prelude.

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by the next General Conference, and a title be adopted more suitable to a church whose mission field is the world.³⁸

The Conference was strengthened at this time by the coming of a number of men who desired to escape from conditions in border and Southern states. In the spirit of the paragraph quoted, it began to spread its work throughout the state, sometimes without due consideration of the ability of the field to sustain its outreach. It sowed the seed widely. Some found fertile soil. Some did not.

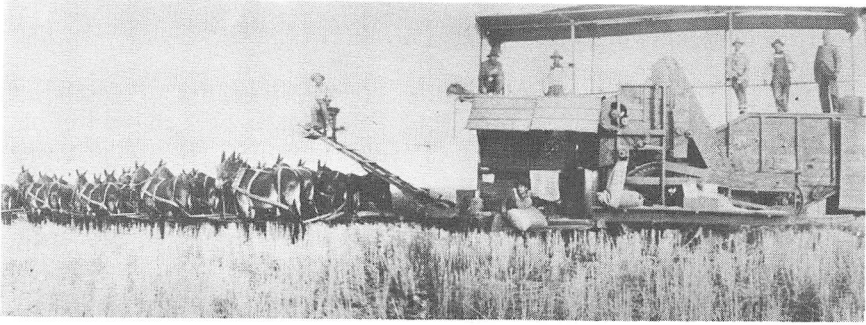
Possibly Humboldt and Del Norte Counties in the extreme northwest section had as few of Southern origin as any part of California. Yet in 1858 a Humboldt circuit appears, with Martin Gier as pastor. This circuit is carried in the appointments until 1877. This was one of the most difficult, costly and arduous of fields. The only report available of membership is in 1868—seven members. The only available report on ministerial support was in 1864—\$150. The sending of nine different men to this work seems to have been ill-advised and a waste of the church's resources.

A shorter-lived and no more successful attempt was made in Nevada. As the Mother Lode placers were becoming worked-out in 1857, some of the miners crossed the Sierra and began prospecting along the Carson River. In 1858, a Carson Valley circuit appears in the list of appointments, "to be supplied." But in 1863, a Presiding Elder and three ministers were sent to Virginia City and Austin. In 1864, no appointments were made. No further work was attempted in Nevada.

A considerable number of appointments resulted from this broadcasting policy. Some added materially to the strength of the denomination. Other communities never grew, and consequently the churches remained small and struggling. This was an experience common to both Methodism and to other groups as well. The factor church administrators (and church historians) must never forget, when looking often rather scornfully at these smaller churches, is the number of youth reached in them for Jesus Christ, who made strong workers as they moved to larger centers. Also we must never forget the faithful men and women who found in small churches strength and inspiration and joy and a channel of service.

³⁸The Journal of this session is in manuscript. The paragraph quoted here is from a photostatic copy in the archives of the Conference Historical Society. In quoting from this Pastoral Letter, Simmons gives at length the high spiritual aim of the Church and its sufferings, but omits this paragraph on its freedom from all comity limitations.

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The picture above is the COMBINE HARVESTER of the
San Joaquin Valley.

A brief history of the San Joaquin Valley is: Game, grass, gold, grain, grapes.

This Combine Harvester illustrates the fourth stage—grain. Under dry farming, vast acreage of grain were planted. This was harvested by the Combine. Thirty-two mules; driven by one line to the lead team, furnished the power. The crew was the driver, the header tender who controlled the blade, a man to dump the straw at intervals, and a sacker, lower front, who weighed and sewed the 100 pound bags. If the crop was heavy an extra man helped the sacker. The Combine cut a twenty-five foot swath of grain. This picture was taken in 1903 on a 4000 acre field where the town of Patterson now stands. It illustrates the change wrought by irrigation. Photo courtesy of W. W. Cox, owner of the Combine.

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In some of these smaller towns, the church did valuable service and built efficient organizations. Among these might be mentioned Orosi (originally Wildflower), Exeter, Willows, and Upper Lake.

In other communities, usually larger, where the Methodist Episcopal Church already had work, the South church ministers secured a foothold and organized congregations. As a rule these did not acquire the strength of the original group. They maintained themselves with varying degrees of effectiveness—as in Petaluma and Chico. There were exceptions, as in Ukiah where an unusually strong group of families gave stability and leadership, making the South church one of the strongest in Mendocino County.

FINDING ITS MISSION

This came about in two ways. The first was by changes in the territory occupied. The extensive coverage of the Mother Lode area was given up. This was partly because many of the camps were abandoned. But where there were continuing communities, churches gradually disappeared from the list of appointments. The twin cities of Grass Valley and Nevada City, where J. C. Simmons did pioneer work, were among these. And Sonora, where O. P. Fitzgerald began his California ministry in 1855, was in 1917 exchanged for the Methodist Episcopal work in Yuba City. This giving up of the mining section went on until Mariposa and Tuolumne were the only old camps served by the Pacific Conference. Their place was taken as was noted previously by agricultural communities. This giving up of the mining and lumbering areas and concentrating on the agricultural, was an important step in the process by which the Pacific Conference found its mission.

The 1865 statistics indicate that Visalia was the strongest center. The town church reported 110 members and the circuit 170. Millerton, later to move and become Fresno, was second. Santa Clara Valley and the Napa-Santa Rosa area were important. The weak spots were in the cities. In only one, Stockton, had the church developed strength. San Francisco, where the work of the denomination began fifteen years before, reported only 34 members.

The second way in which the church found its mission was by becoming increasingly indigenous. In membership and ministry it depended less on the Southern states and more on local resources.

As to its ministry, California Methodism has never produced a sufficient number to meet the needs of a steadily growing population. But from its beginning campmeetings and revival meetings moved men to volunteer for service in the church. The high point in early years was 1859, when eighteen applicants stood before the Pacific Conference. All but two were accepted. Usually it was one or two or three each year. 1872 was the only year when none

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was received on trial. 1864 was noteworthy, as this year the first graduate of Pacific Methodist College, W. A. Finley, joined the Conference. His service was largely in the field of education. He was President of the college at Corvallis, Oregon and later, for six years, of his alma mater in Santa Rosa. During succeeding years ten alumni of the college entered the Conference.

As previously noted, many of those who came from the South found conditions such that they returned after a short service. Among those who came early in their ministry were three who were so successful after their return that they were elevated to the episcopacy. These were C. C. Selecman who had a pastorate in Los Angeles, H. M. Du Bose in Los Angeles and in San Francisco, and E. E. Hoss in San Francisco.

To show that there are exceptions to every rule, two of those who came in middle life were conspicuous. Robert P. Shuler at 40 came from the Texas Conference to finish his ministry in an able, controversial pastorate in Trinity, Los Angeles. And in San Francisco the one man who had a notable pastorate was Julian C. McPheeters. McPheeters was 41 when he came to Glide Church.

Yet it remains true that the majority of the ministers who did the steady work of Pacific Conference were recruited here or came early in their service.³⁹

As to the laymen, at first all were imports, many of whom planned to return. Some, of course, did. But more stayed to enter into the business, social and religious life of the new state. They became Californians, if by adoption, and accepted responsibility for the Church. Family units succeeded isolated individuals. Campmeetings and revival services renewed the allegiance of many who had grown careless. Family connections with the "folks back home" continued. Laymen and ministers kept coming. And bishops and general conference visitors kept the connectional ties alive. But after World War I the scene had so changed that new international, national, economic, and social conditions absorbed attention. Voting in 1924 on the proposal for unification showed that the Pacific Conference was strongly in favor of it, while the Methodist Episcopal Church, South, as a whole was not yet ready.⁴⁰

³⁹Of the men from the Pacific Conference who became members of the united church in 1939, 50 began their ministry here. 27 had from one to ten years of service when they transferred to California, and 21 came in mid-service or later.

⁴⁰The vote was 87 in favor; 24 against. *Journal* 1924, p. 22. In the church as a whole the plan failed to receive the required two-thirds majority.

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The Pacific Conference found its mission, then, by limiting its activity to areas where it could serve best, and by becoming gradually more Californian and less Southern in its ministry, membership and outlook.

It did not maintain the rate of increase which it had in the first decade. Membership dropped during the war. And under prevailing conditions it was difficult to regain momentum.

If this report seems somber it is good to speak of two real achievements of the Pacific Conference in the years following the war. In 1866 the work in the northwest was organized as the Columbia River Conference. It carried on until unification. Four years later the Los Angeles Conference was formed, including the territory south of Tehachapi, and Arizona. The southern route to California, variously known as the Santa Fe Trail, the Oxbow route, or the Butterworth Line, originated in the Southern states and naturally brought people from that section to Southern California. The South Church had a more rapid growth in this area than the Methodist Episcopal—until in the 1880's the farmers from Iowa and "the corn belt" discovered that land of sunshine and orange groves. The developing of work in the Northwest and in Southern California until it resulted in two additional Conferences is a major achievement of Southern Methodism on the Coast.

ITS MISSION IN EDUCATION

John Wesley's preachers were largely unschooled but he proceeded to give them a very practical education. Good reading was almost an obsession with Wesley. When the Methodist Church was organized at Baltimore in 1784, one of its first decisions was to found a college. In California the same emphasis occurs. On July 10, 1851, Isaac Owen and his fellow workers secured a charter for a university, the first such chartered institution of higher education on the coast. And when Boring and his associates met in San Francisco in 1852 to organize the Pacific Conference, one of the decisions reached was that a college should be established. A committee of laymen and ministers was appointed for this purpose.

Implementing action was not taken, however, until the session of 1859. That year the report of the Committee on Education was specific. The name selected was Pacific Methodist College. The college should be located in the community offering the largest subsidy for grounds and buildings. A member of the conference, J. C. Stewart, was appointed as agent to raise an endowment of \$30,000. At the end of the year he reported assets of \$34,000. Cacheville, a small community in Yolo County, was selected. This location was later changed to Vacaville. The endowment was chiefly in the form of personal notes, drawing 15% interest per

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annum. Stewart later started to join the Confederate forces, but was killed on the way.

William T. Luckey, head of a woman's college in Fayette, Missouri, was secured as president. He began work in 1861 and served six years. In 1862, O. P. Fitzgerald applied for a charter. The legislature granted the request. The Civil War brought problems to the College as well as to the Church. In 1865, following the assassination of President Lincoln, the main college building was burned. The bell was taken from the ashes and rung at the usual hour. The only other building, the women's dormitory, was requisitioned, and no classes were missed.

California's early settlers were not education minded. The Spanish-Mexican population was not. And the Argonauts of 1849 were primarily exploiters, not educators. Their early purpose was to "make their pile" and go home. Comparatively few women or children came in the gold rush. Why establish schools if there were few children? But those who came for God rather than gold had a different outlook. And women came in increasing numbers. And there were children. So "the little red schoolhouse" stood beside "the little white church." The first struggle of public education was to secure elementary schools. The next felt need was for technical education, especially in mining and agriculture. This was, in 1868, channelled into the organization of the University of California.

But there was little enthusiasm for secondary education. Where were the high schools? In 1888, the State Superintendent of Public Instruction, Ira G. Hoitt, called this "the missing link in the school system."⁴¹ And Horace Davis, President of the then twenty-year old State university, said in an address to the State Teacher's Association that there were only six cities that provided full high school courses—San Francisco, Oakland, Sacramento, Stockton, Alameda, and Berkeley. "Where are Los Angeles, San Diego, Pasadena . . ." He named eight other absentee cities, "and other cities equally capable of giving the children a first class education?"⁴²

This "missing link," so far as it was provided in California's early years, was largely done by seminaries or academies established by the church. The Pacific Conference had five of these—Bascom Institute in San Jose; Ashbury Institute, Sacramento; and

⁴¹Ferrier, William W., *Origin and Development of the University of California*, Sather Gate Book Shop, 1930, p. 379.

⁴²*Ibid.*, p. 399.

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similar schools at San Francisco, Stockton, and Visalia.

Because of the importance of this service it may be well to give an illustration. Twenty-one miles northeast of Fresno is a wide place in what was the old toll road. It can scarcely be called a village—a combination filling station-postoffice-refreshment store, a Methodist Church, and a half dozen houses. Yet it bears the distinguished name of Academy. In the days before there were railroads or Highway 99 down in the Valley—before there was a Fresno or a Selma or anything of that great center of activity, a group of families in the Big Dry Creek community thought there must be a good school. So a group of ranchers secured a ten-acre tract in a beautiful grove of oaks, formed a \$50,000 corporation, and built "the best schoolhouse in Fresno County." Big Dry Creek changed its name in honor of the school. Time marched on—by another route. Railroad and highway came. The church people moved to the newly-born Fresno and helped organize St. Paul's Methodist Episcopal Church, South, the first religious organization in that city. And the "finest school in Fresno County," the Academy, was left standing among its circling oaks. But it had given its name to its community. The building with its wide verandas is gone. Children and youth are taken in busses ten miles to Clovis for school. But highway maps still bear the name—Academy.⁴³

To return to Pacific Methodist College, in 1870 the Vacaville property was sold to the Baptists. They also found the location unsuitable, and soon closed their work. At Santa Rosa the college offered three degree courses for men: Bachelor of Arts in the classical course; Bachelor of Philosophy, in which Greek was not required; and Bachelor of Science, which included no foreign language. These were four-year courses. There were three-year courses for women, leading up to Mistress of Arts in letters, and Mistress of Science where there were no language requirements. Also a Department of Pedagogics was for prospective teachers, and there was a Commercial Department. There was a Preparatory Department and a Primary School. By 1880 the college was at maximum usefulness, with a total enrollment of 135. Fifty-three of these were in college classes.

Figures, however, never tell the entire story. One of these graduates, Emmett Sewell found his way into *Who's Who in America*, as a Justice of the Supreme Court of California. As noted previously, eleven alumni joined the Pacific Annual Conference. And the fact that there were these academies and colleges stimu-

⁴³ For a fuller account, see the author's *In Search of God's Gold*, pp. 118-120.

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lated others to complete their education in the universities. Among these was Willis Lynn Jepson, one of the Pacific Coast's most noted botanists. He was connected with the University of California for 52 years, and his seven-volume work on the flora of California is a landmark in that field. Jepson was a ranch boy, but because he lived near Vacaville he received from Pacific Methodist College the inspiration for his education and the possibility of acquiring it.⁴⁴

With the 1890's, problems multiplied for the colleges founded by the churches. So long as curriculum was largely history, language, and mathematics, a small undifferentiated faculty of well trained men could do creditable work. But with improving high schools in towns as well as in larger centers, the academic departments were no longer needed. And with Stanford and the University of California offering specially trained faculties in all departments, the life of the small college became precarious. Napa College of the Methodist Episcopal Church was merged with the University of the Pacific in San Jose. And even with a larger constituency than that of the Pacific Methodist College it barely survived.

In 1903 Pacific Methodist College was closed by action of the Conference. There was a suggestion that a junior college be established near Palo Alto. But as this depended on the real estate promotion of a new townsite, nothing came of it.

The Conference in 1916 voted "to adopt the College of the Pacific as its official institution, and to work for its support in the same way that the Methodist Episcopal Church is now doing."⁴⁵ Approximately \$10,000 from assets of Pacific Methodist College was added to the endowment of the College Park Institution.

In 1924 Pacific Conference decided to "establish a School of Religion for the Pacific Coast, to be located at Berkeley in connection with our Epworth University Church."⁴⁶ In accordance with this resolution a considerable group of classrooms and other facilities was built in connection with the church on Durant Avenue. A curriculum for theological training was not, however, inaugurated.

FITZGERALD AND THE UNIVERSITY OF CALIFORNIA

Probably the member of the Pacific Conference who rendered

⁴⁴ This story is given in the author's *In Search of God's Gold*, p. 120 f.

⁴⁵ *Journal*, 1919, p. 28 f.

⁴⁶ *Journal*, 1923, p. 23.

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largest service to church and state was Oscar Penn Fitzgerald. A native of South Carolina, he came to California with his bride in 1855. At the close of a long life, much of it devoted to literary work, he wrote of those early experiences:

My first two years in California were spent in the Southern Mines, Sonora being my station . . . with Shaw's Flat, Columbia, Brown's Flat, Whiskey Hill, Yankee Jim's, Mormon Creek, Chinese Camp, Jamestown, Poverty Flat, Wood's Creek, Jackass Gulch, and some other minor mining camps as my parish. Gold dust, whiskey, gambling, fighting, shooting, and other things of the sort, made life lively. The first four funerals that I attended told the story of life at the time in the mines of California—two of them were suicides, and the other two had been murdered.⁴⁷

The years to 1878 were spent in pastorates and as Presiding Elder. During them he edited the Conference weekly, *The Pacific Methodist*, a number of years. For four years he was responsible for *The California Teacher*, a monthly educational journal. He was elected to preside over the annual meeting of the Conference in 1865 when no bishop could be present, and was three times selected a member of the General Conference. In 1878 he became editor of the denominational paper, *The Nashville Christian Advocate*, and in 1890 was elected bishop. He was the only member of the Pacific Conference to hold that office. His death at 79 years of age occurred in 1911.

Impressive as this record is, the most unusual episode came in relation to the University of California.

California's political life was an exciting one from 1849 to 1870. Its early governors were Democrats.⁴⁸ In the 1861 election Leland Stanford, Republican, broke the Southern regime and served in 1862 and 1863. When elected United States Senator, he was followed by F. F. Low, Unionist. But in 1867 the Democrats returned to Sacramento with Henry H. Haight as governor. A practicing attorney in San Francisco, he had opposed Lincoln in the 1864 campaign.

The office of Superintendent of Public Instruction had been held by John Swett. Swett is regarded as the Father of Public Schools

⁴⁷ *Sunset Views*. Publishing House of the M. E. Church, South Nashville and Dallas, 1906, 360 pp., p. 129 f.

⁴⁸ The one exception was Know-Nothing J. Neeley Johnson, 1856-58.

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in this State. He stands high in the annals of education. During his term he had worked vigorously to promote elementary schools. He held that as one-fourth of all children in the State were not attending school, every effort should be centered here.⁴⁹ He felt high school training should be left to the churches until elementary education was provided for all. And he asked, "Why entertain Utopian notions of a mushroom state university?"

On the Democratic ticket with Haight was Fitzgerald as candidate for Superintendent of Public Instruction. He was a Southerner, a clergyman, and had little experience in school teaching or administration. It was a stormy campaign. Only two years before, at the time of Lincoln's death, Fitzgerald's church had been surrounded by a mob demanding the destruction of the building and the life of its minister. Swett attacked Fitzgerald as a preacher, not a teacher, and a Southerner. Fitzgerald replied by calling Swett a Unitarian. The election result was Fitzgerald, 37,074 and Swett, 35,479.

The school people resented a clergyman who had defeated their champion, a man who had done so much for education in California. With an uncooperative group of fellow workers, Fitzgerald could scarcely expect a harmonious term. On the other hand, he was criticized by his fellow ministers for accepting public office. However, he worked well with the State Legislature. Because of this, a number of important enactments were passed:

A tuition charge for public schools was removed.
Textbooks were standardized throughout the State.
The tax-rate was raised to give adequate support.
A minimum school term of eight months was introduced.
The University of California was organized.
The State Normal School was located in San Jose and adequately housed.⁵⁰

⁴⁹See William Warren Ferrier, *Origin and Development of the University of California* Sather Gate Book Shop, 1930, 710 pp., p. 48.

⁵⁰The attempt had been made to have a normal school in San Francisco. Fitzgerald secured an appropriation for adequate grounds and the "erection of the magnificent building" in San Jose. This marked the establishment of the institution that was to become San Jose State College. The "magnificent building" housed this important work until destroyed by fire in 1880. W. T. Luckey was called from the leadership of Pacific Methodist College to be its president.

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These were noteworthy achievements, made possible in no small measure by the Superintendent's friendliness and foresight.

Because of the growth and importance of the University of California and Fitzgerald's part in its organization, more extended comment will be made.

As noted above, Swett's great service was in the elementary school field. In California history possibly no name stands as high in this area. But he never attempted the secondary and collegiate task. There was some demand for higher schools in mining and agriculture. There was little enthusiasm for the arts.

The Methodists had the University of the Pacific, Napa Collegiate Institute, and Pacific Methodist College, with continuing struggle to keep them in operation. Congregationalists and Presbyterians joined in an undenominational College of California in Oakland. Financial difficulties were plentiful for them also. But they had secured a good real estate holding in Oakland, and, more important still, a large tract five miles north in what became Berkeley. The College of California had gathered around it strong personalities—Joseph A. Benton, Horace Bushnell, Henry Durant, Martin Kellogg, and Samuel Hopkins Willey.

These farsighted men and others associated with them gave their small student body and considerable assets to the state on condition that the state establish and maintain a college of liberal arts. This had large significance.

Fitzgerald proceeded with vigor in the cause of the University. "An Act to Create and Organize the University of California" was introduced in the legislature on March 5, 1868, passed on March 21, and signed by the Governor on March 23. Thus the University was legally born. The College of California trustees deeded its property to the University, and the College of California was disincorporated. It gave up its life in a noble cause. But there were stormy times for the newly chartered University before it actually began its educational task.

The "spoils system" ("To the victor belongs the spoils.") was then in practice. The governor was authorized to appoint the Trustees, with the result that the founders of the College of California were ignored, and the Regents were selected along political lines—thirteen Democrats, largely political friends of the Executive, and nine Republicans.

One of the Regent's first duties was to select a University President. The man chosen was General George B. McClellan. The selection was regarded as purely political. He had commanded the Union Armies in the early stages of the war, had been relieved of command by Lincoln, and had been the Democratic candidate opposing Lincoln in the presidential election of 1864. Fortunately he declined the call. A committee of three regents was then named

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as "Executive head of the University."

State Superintendent Fitzgerald was chairman of the Faculty Committee. In its selections the true foundations for development were laid. Martin Kellogg of the College of California was the first named. He was later the President of the University. Next came two fellow Carolinians of Fitzgerald, John and Joseph Le Conte. John was soon named acting president. Each of these three gave their remaining years in eminent service. Joseph attained international recognition in the field of geology. With such men as pioneers the great tradition in teaching and scholarship of the University of California faculty had a significant beginning.

Fitzgerald was never popular among professional educators. It was hard to forget that he, an outsider in their field, had defeated one of their idols.⁵¹ He was a minister, not a teacher, the only clergyman ever to be elected State Superintendent. And he was a Southerner in a time when passions ran high.

The University of California owes its origin largely to a group of Protestant clergymen, chiefly Congregationalist and Presbyterian, through the College of California. But to their names must be added those of Fitzgerald and of Edward Bannister, president of the University of the Pacific. Bannister submitted to the Legislature a plan for the Charter. As stated by Ferrier, Methodists stood shoulder to shoulder with Congregationalists and Presbyterians as leaders in educational movements. And Fitzgerald's contribution was an important one.

In summary, the Pacific Annual Conference found its mission in the field of education first through its academies, when and where they were needed, and through the forty-year life of Pacific Methodist College.

Secondly, it contributed one strong personality to the field of state supported education.

And finally, it had the grace and wisdom to join with the Methodist Episcopal Church a quarter century before unification in

¹Ferrier, in his exhaustive work on the University of California, does not even mention Fitzgerald's name. Later writers, as State Superintendent Roy Cloud and Peter Thomas Conmey, recognize his large service.

Ferrier's *Origin and Development of the University of California*, a work of 710 pages is regarded as authoritative in this field. The facts narrated here are from pages 270-316 of that volume. The articles by State Superintendent Cloud and Librarian Conmey are from a series on the State Superintendents, published in the *California Teachers' Association Journal* during 1958.

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what was to become eventually a significant member of California's family of universities.

ITS MISSION IN SOCIAL REFORM

The oft repeated assertion that the Conference was non-political and wholly spiritual made it more slow in entering the field of social reform.

The first question on which it expressed concern in the political arena was temperance and prohibition. The Conference could say regarding "alcoholism and narcotic stimulants" that it held an attitude of unqualified opposition:

This has been, is today, and will ever be declared in the Councils of our Church, from the highest to the lowest. It was bred and born in us as a Methodist Church.⁵²

The Conference also began early to declare itself in favor of laws for Sunday closing.

After moving pictures became generally shown it approved a proposed congressional enactment for federal censorship of the films.⁵³ And when a Red Light Abatement Amendment to the State Constitution was put on the ballot by the initiative process, it gave hearty support.⁵⁴

In 1907 a strong group of the Methodist Episcopal Church formed the Methodist Federation for Social Service and adopted a Social Creed. While the Federation was unofficial, it was given warm recognition by the 1908 General Conference of that denomination, which adopted the Social Creed. This later was adopted by the Federal Council of Churches and became known as The Social Creed of the Churches. While the South Church was a member of the Federal Council, and was thus involved, its response was more guarded. Possibly this was in part an inhibition caused by its earlier affirmations against such involvement. It may have been easier to affirm social movements one at a time than to give blanket endorsement. However, the bishops led the way by quoting with approval parts of the Creed. But the advent of World War I diverted attention from many domestic issues. And when the war was over many old inhibitions were swept away. The Pacific Conference seemed free to express itself in any social field. It

⁵² *Journal*, 1893, p. 47-8.

⁵³ *Journal*, 1914, pp. 47-48.

⁵⁴ *Ibid.*, p. 29.

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had certainly found its mission in social concerns.

One incident and one personality need mention while on this subject.

In 1928 Alfred E. Smith received the Democratic nomination for the presidency, in opposition to Herbert Hoover, Republican. Smith was notoriously wet. That year the Pacific Conference passed a 600-word resolution, with six "Whereas-es" and four "Resolves." Its people, it stated, were "normally loyal to the Democratic Party, to which most of us now declare our political allegiance." But:

We will not follow the leadership of any party into so great an evil as the candidacy of Alfred E. Smith and his creed of nullification and lawlessness which he has publicly proclaimed. We will support actively the candidacy of Herbert Hoover and the platform of righteousness on which he stands.

Then the resolution closed by "affirming our entire loyalty to the doctrine of complete separation of church and state."⁵⁵

The personality referred to is Bishop James Cannon, Jr., resident on the Coast from 1934 to 1937. While a native of Maryland, he joined the Virginia Conference. After serving as pastor, educator, and editor, he was elected bishop. To the country at large he was known as a fighter against liquor. He was president of the Anti-Saloon League, and Chairman of the Board of the World League Against Alcoholism. Addresses on subjects like "Why I am a Fighting Dry" and "Shall We Elect a Cocktail President?" involved him in continuing controversy. He was of Scottish descent, and his father had been a Sunday School Superintendent for fifty years. So he came honestly by strong convictions and a willingness to defend them. He was 70 when assigned to residence here. The only time this writer heard him, he preached sitting in a chair. But there was no evidence of mental weakening. James Cannon, Jr. was a frequent name in the United States press for decades.

ITS MISSION IN EVANGELISM

A Foremost Woman

A Being breathing thoughtful breath,
A Traveller between life and death . . .
A (foremost) woman, nobly planned
To warm, to comfort, and command.

—Wordsworth.

⁵⁵ *Journal*, 1928, pp. 21-23.

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What is known as the Evangelical Revival had its rise in the stirring outdoor gatherings of the Wesleys and Whitefield. It was primarily a preaching movement designed to produce a personal experience of God's saving grace. This was the constant emphasis of Francis Asbury and the circuit riders. It was supplemented by special periods of revival meetings and campmeetings.

Southern Methodism on the Pacific Coast began in this tradition, and emphasized it because of its claim of being wholly spiritual. The work of such men as Bailey, Cox, and Fisher has been noted previously. Even after the campmeeting waned the revival meeting was a factor in church life well into the twentieth century.

One of the later and finer examples of this evangelistic spirit is seen in the most prominent woman in the history of the Pacific Conference—Lizzie H. Glide.⁵⁶

Mrs. Glide had what might be considered a normal, though unusual, religious life. It began on a plantation near what is now Minden, Louisiana. Thornton A. Snider, M.D., always conducted family prayers. It was a considerable group—his wife, ten children, and six slaves. One evening he read from Matthew 25 the parable of the judgment. Six-year-old Lizzie was quite moved. So the father took her on his knee and talked with her about what it meant to be a Christian. She said she would follow Jesus, and not say "Doggone it" or "Plague take it" any more. In school she liked mathematics best. Sitting alone one day on a granite boulder she decided to join the church.

In 1868 Dr. Snyder took a ship around Cape Horn. A year later the family followed—by boat to Omaha, then by the newly opened railroad to Sacramento. The train took nearly a week. They started to attend the Presbyterian Church. But sectional feeling was so strong that they changed to the Methodist Episcopal Church, South. It was here that she met Joseph Henry Glide. Courtship followed, and they were married December 7, 1871. He was 35, and she was 19. They had five children.

In an article in the Pacific Methodist Advocate on October 9, 1930, the editor, William H. Nelson, says that Mr. Glide was brought up in the agricultural section of Somersetshire in southern England, with its tradition of fine cattle and sheep. Before he was 20 he was raising sheep in Solano County, California. He imported

⁵⁶The writer has used freely Julian C. McPheeter's *The Life Story of Lizzie H. Glide*, Eagle Printing Co., San Francisco, 1936. This is with Dr. McPheeter's permission and cooperation, which are appreciated.

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from England pure-bred shorthorn cattle and merino sheep. Stock required pasture, and he began buying land. Much of this was at that time considered useless. Gradually he acquired ranch property in Solano, Sacramento, Yolo, Colusa, Glenn, Tulare, and Kern Counties. Part of this he reclaimed by levees. It was in this way that the Glide fortune grew. He died in 1906, aged 71.

While he was occupied in these activities his wife was caring for the family and developing her spiritual experience and service. From childhood she was earnest in her religious activities. When she was 36 Sam P. Jones, a well-known evangelist, was holding a revival meeting in their Sacramento church. At this time she made a very complete dedication to her Lord. In the language of that day this was known as entire consecration or sanctification. So whole-hearted was this that it became her dominant purpose. She started a gospel mission in the most needy part of the city. She not only supported it financially but invited the unsaved to accept her Savior, and prayed with them at the altar. She gave her testimony in street meetings. Here was a woman from a mansion going to the "down and outs." This created an impression in the state capital.

But her interest was not confined to her home community. It is said that every mission field of her church in countries abroad was strengthened by her benefactions. And many interdenominational projects received her support.

In 1906 Joseph Glide died, and the responsibility for his large interests fell on her. She accepted these as a part of her dedication to God, and prayed earnestly about them, that she might have more to give. It was said that she developed unusual ability in handling her properties. Oil was discovered on her arid Kern county lands. She now had to bargain with the major oil companies in the matter of leases and royalties. Some of these leases were on the noted Elk Hills oil-dome. Dealings of the lessors with government officials figured in one of the scandals which involved the administration in Washington—scandals which sent Secretary of the Interior Fall to the penitentiary and were probably one cause of President Harding's death. None of these irregularities reflected on Mrs. Glide.

She was attracted to Asbury College in Wilmore, Kentucky because of its teaching of Scriptural holiness, and became one of its chief supporters. A large women's dormitory was one of her gifts to the College. Another gift made possible the establishment of Asbury Theological Seminary on the Wilmore Campus.

Of especial interest to the Pacific Conference was her concern for the San Francisco Bay region. Her attention was called to the problem of working women in San Francisco. Before the enactment of minimum wage laws and others providing safeguards for women in industry, wages were low and hours and working conditions

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sometimes severe. This situation led Mrs. Glide to build Mary Elizabeth Inn at 1040 Bush Street, San Francisco. She planned this as a modestly expensive home for nearly 100 working girls, where they might live under Christian surroundings. It was built in 1913, and has had a very useful life.

A similar home, this time for young women students at the University of California, was built by Mrs. Glide in 1927. Epworth Hall is on Channing Way, Berkeley. It is well located, has facilities for some 75 girls, and was planned by Mrs. Glide to have the same strong Christian atmosphere as Mary Elizabeth Inn. Epworth Hall, like the Inn, has been a highly appreciated institution.

About the beginning of the century, Mrs. Glide's thoughts were turned toward the spiritual need of San Francisco. The city had been known among those concerned with religion as having the smallest proportion of church membership to population of any American community. Protestant membership was given as about 5 per cent. Those related in some way to Roman Catholicism were supposed to be a fourth of the population. This situation seemed to Mrs. Glide to constitute God's call to her. Southern Methodism had never gained a foothold here. Various locations had been secured. The strongest members of the Pacific Conference had been appointed to this work. Well-known preachers from the South had been brought in—only to go back to their former conferences. The attempt to establish Wesley Hall as an institutional church had not succeeded. At times membership up toward 200 had been reported, but at unification only 82 were listed. Yet if any city needed the type of evangelistic work to which Mrs. Glide had devoted her life, certainly San Francisco was the place. For years she prayed over this need. Then came the discovery of oil on her Kern County land, with an income far beyond what she had enjoyed before. The first call on this should be an evangelistic center in San Francisco—to the glory of God and in memory of her husband. After 25 years it became a reality.

Property was secured at Taylor and Ellis Streets, and the building was erected. The dedication was on January 11, 1931. The cornerstone of the building has this inscription:

Glide Memorial
Evangelistic Center
"A House of Prayer For All Peoples."
A. D. 1930

Mrs. Glide had paid all costs of ground, building, and furnishings. Her purpose in this, stated briefly on the cornerstone is given more fully in the "Deed and Declaration of Trust." All preaching and teaching should set forth:

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The doctrine of the deity of Jesus Christ, his atoning sufferings and death for the whole human race, His bodily resurrection from the dead, His ascension, and the work of the Holy Spirit in teaching, convincing, and witnessing to the pardoning power and sanctifying influences and powers, and that nothing shall ever be preached or taught through this trust that shall controvert any of said doctrines.⁵⁷

The Glide hotel and apartments was part of the church property. This was a six-story building with 50 one-room apartments, 15 of two rooms, and 3 of three rooms. Also, there was a large apartment for the pastor. Parlors and dining room were for use jointly. The apartment building was filled from the time of opening.

One project of Mrs. Glide's was not successful—the institutional church known as Wesley House. Its property was finally sold and a part of the proceeds used to start Parkside Church in the Sunset District.

For the primary purpose of erecting and operating Glide Church, Mrs. Glide had the Glide Foundation incorporated. The two were separate and independent organizations, but were intended to function in cooperation. Each had its own Board of Trustees. Later, Mrs. Glide decided to place ownership and control of Epworth Hall, Berkeley, with the Foundation. Then in May, 1935, the Foundation purchased the Hotel Californian. It is operated as an independent unit under the direction of the Foundation's trustees.

This writer has never seen a figure given for the amount of Mrs. Glide's benefactions. A number of years before her death H. C. Morrison, then President of Asbury College, wrote:

I doubt if she has any sort of correct idea of the large sums of money she has devoted to the spread of the gospel. No doubt it was quite a while ago past the million dollar mark.⁵⁸

Whatever the total finally was, it is good to remember that the inspiration of it all was her ardent love of her Lord and the entire devotion of her life to Him. She stands out as the most prominent woman of the Pacific Conference and among the notable of the entire Methodist Movement.

⁵⁷ Quoted in Julian C. McPheeters, *The Life Story of Lizzie H. Glide*, p. 23.

⁵⁸ *Ibid.*, p. 61

CROSS IN THE SUNSET

POSTSCRIPT

J. C. McPheeters' Pastorate at Glide Church

It is one thing to erect a building and even to provide continuing financial support for service to be done in it. But behind the pulpit must be a preacher; beside the altar, a priest; to direct staff, an administrator. Through 80 years San Francisco had been Southern Methodism's saddest experience. Various locations had been tried, and many preachers. In one five-year period as many pastors had been appointed there. Who could start with the 70 members inherited from Fitzgerald Church and build the vibrant evangelistic center of Mrs. Glide's dream?

The man selected was Julian C. McPheeters. A native of Missouri, he joined the St. Louis Conference.⁵⁹ He was supposed to have malaria, and had taken enough calomel and quinine "to drive all the malaria out of a Mississippi Valley County." Then one Monday morning he went to a lung specialist. Diagnosis—

Tuberculosis, advanced stage, with serious involvement of both lungs. I do not know whether you can be cured or not. It will depend largely on your physical resistance and how well you apply yourself for a cure.

That was on February 20, 1918.

Spring and summer were spent in a St. Louis hospital. In the fall, the family moved to a village in the Ozarks. For eight months the invalid was in bed. Then cautious advances, as walking a block a day. At length with a dog and a gun, there were excursions in the woods for squirrels, rabbits, and opossums. But could he ever preach again? Here also there were cautious advances; once in two weeks in the village church, speaking slowly and in a conversational tone. Finally he could speak twice a day! But best of all, he had come to a new understanding of faith and prayer and of the presence and power of God. Four years were spent thus. Then came two years in Missoula, Montana, and seven in that Mecca of "lungers," Tucson, Arizona. Then in 1930, Glide Church, San Francisco.

His eighteen years at Glide constitute probably the most notable Methodist pastorate in San Francisco during that half century. Year in and year out Glide always had a congregation.

⁵⁹ The following account is a summary of Julian C. McPheeters, *Sunshine and Victory*, Cokesbury Press, Nashville, Tenn., 1933, Conference Minutes, and personal interviews by the writer.

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His continued use of radio carried his influence far beyond city limits, and he was ever ready to help brother pastors.

We may consider his work under four heads.

1. Temperance. He was always an ardent advocate of abstinence. This led to one of the spectacular events in Methodism's history. His pastorate covered the depression thirties. Evangelistic visitors from Glide called on a real estate man. "He knew he should be in Church." The pastor followed up, and the realtor joined the church. He talked with McPheeters regarding a new hotel, near the church. It was in trouble—hotel occupancy in the city dropped to as low as 30 per cent. Interest on the bank loan was unpaid. The bank faced the necessity of foreclosing. The property could be acquired for the bank loan—less than half the cost of construction.

McPheeters went to Mrs. Glide and the Trustees of the Foundation. In view of the economic depression they hesitated to incur so large an obligation. But the pastor continued to pray and to negotiate. Finally objections were overcome. No down payment was required. A non-deficiency clause was written into the agreement. The Glide Foundation assumed no financial responsibility. The hotel must stand on its own feet. The bar closed at 11 p.m. the night before the church assumed operation.

McPheeters went to Kentucky for a meeting of the Asbury College Trustees. When he returned, he found that some of the all-too-few guests had departed because they could not get their drinks. Something must be done at once. McPheeters sent out 3,000 individually addressed and signed letters to persons all over the state who were known drys, inviting their patronage for the only dry hotel in San Francisco. The effect was immediate. Patronage picked up, and has never since been a problem. Earnings have paid every dollar of the cost of the property.

This is the remarkable story of why Methodism owns a 300-room, Class A, hotel in downtown San Francisco—the only such hotel that has no bar. And has it largely because of one man's prayer, his conviction on a moral issue, and his persistent ability.⁶⁰

⁶⁰ The above account was given the writer by Dr. McPheeters. It is told here substantially as it appears in his *In Search of God's Gold*. He has called attention in *Cross in the Sunset* II, p. 190 to an interesting coincidence. The *Journal* of the California Conference from 1931 to 1935 had as its most conspicuous advertisement that of the William Taylor Hotel. That disappeared when the church lost the hotel property. But in the next copy of the *Journal*, 1936, the same space was taken by the Hotel Californian, "No liquor sales on premises."

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2. Education. While he was at Glide Church that congregation was providing college scholarships for as high as half a dozen of its young people. This resulted in a number of full-time workers for the denomination in this country and abroad. He was a most effective and popular Bible teacher. He often quoted from memory important passages. While he never asked, this writer felt that Dr. McPheeters, during the years he was recovering his health, must have memorized these and pondered their meaning. He was an inspirational rather than a technical Bible teacher. Before he gave up the Glide pastorate, he had been elected President of Asbury Theological Seminary. It was here he completed his active ministry.

3. Missions. He was sympathetically in touch with Mrs. Glide in her wide missionary interests. He used his camera well, and was generous with neighbor pastors in showing the results. This applied to the dustbowl migrants in the San Joaquin Valley.

Driving to the Valley on one of these errands he came across a young pig on the road. Evidently some rancher had tied its feet securely and put it in his truck. He must have been so concerned with other matters that he was unconscious of the loss when the pig parted company with the truck. There was no one in sight and no ranch near. The pig on the road was a menace to traffic. So he put it in the back of his sedan. There was no way to locate the owner. It was not McPheeter's pig. So he decided it was the Lord's, and since this was a missionary trip, it was a missionary pig! That evening he told the story and found a foster home for this missionary pig. Over the air, and in groups where he spoke, hundreds heard of the missionary pig. The porker grew, and finally went the way of all pork.

At that time, Superintendent Roy Wilson was deeply concerned about the number of negroes coming to San Francisco. A small congregation had been gathered. It *must have* a good location and adequate housing—an expensive project in San Francisco. Help was secured from Mission Board and other sources, but it was not enough. Then—the missionary pig to the rescue! Thus the property was secured at Post and Steiner, which was to house Jones Memorial Church,—Jones Memorial, which was to become the largest Methodist membership in the city. And what part did McPheeters' pig play in this? \$1,858.00. Thank God for dedicated imagination!

4. Evangelism. The man who for years did not know whether he would ever preach again was in San Francisco speaking as many as ten times a week—in pulpit, in other churches and to other groups, and over the air. Characteristically it was a warm-hearted, Scriptural appeal for conversion, sanctification, and service.

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During the war, Glide Church had a large ministry to military personnel. A Servicemen's Center was fitted up—one of the best on the Coast. As many as 16,000 men and women in uniform registered here in a year, indicating an attendance of over 20,000.

Located as it is, Glide Church ministers to a procession. In its services McPheeters usually gave the invitation to accept Christ as Savior and follow Him as Lord and Master. As persons accepted the invitation he received them into the church. If they located in other communities and asked for letters of transfer these were granted. Thus the Glide membership rose steadily from its original 70 to over 2,000.⁶¹ But evidently this was not a realistic report. Before McPheeters left, the writer discussed this situation with him. He said he considered Glide Church a bridge,—to get the committal of those who came to the city, and pass them on when they located elsewhere. He evidently was more successful in the first endeavor than in the second.

McPheeters was followed in the Glide pastorate by a man new to the city, the Conference and the Coast. He expected people to come to church as they did "back home." When they did not, the statistical result was a catastrophe. In 1949 the report was: active members 585, inactive 1259. Then the inactive were removed from the roll, and the Conference as a whole showed a loss in membership. This writer believes that the fault here must be shared by predecessor and successor.

San Franciscans in the years from 1930 to 1948 knew that there was a Methodist minister in their city. To this writer one of the finest qualities of J. C. McPheeters was that while theologically he was more conservative than most of his fellow ministers, he was always cordial and cooperative. He did not allow these differences to build barriers.

McPheeters has been a pen as well as a voice. He has been editor of the *Pentecostal Herald* published in Louisville, Kentucky. also he had published a series of inspirational books on the Christian life. Among these are *Sons of God*, *John Wesley's Heart-warming Religion*, and *Conquering the Unconquerable*.

FINDING ITS MISSION IN FELLOWSHIP

Possibly hand in hand with its religious emphasis, the Pacific Conference found its mission in togetherness.

During the Civil War and Reconstruction, Southern people were a group apart. Before Dr. Snider's family left Louisiana they had

⁶¹In 1946 it was reported as: active, 1870; inactive, 204; total, 2074.

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decided that in the new state they would go to the Presbyterian Church. But when they attempted this in Sacramento, they felt they were not wanted. Were they not slaveholders and rebels? How fortunate that the Methodist Episcopal Church, South, was there and needed them. The entire Glide sequence possibly hung in the balance in that decision. And could it be that the word South in the name of the church may have been one of its assets in drawing to it as many as it turned away?

Most of its congregations were small. They welcomed every possible recruit. And all must work if the congregation was to survive. A number of persons not originally Methodists have told this writer that they were drawn in to the South Church because when they were strangers and lonely or had special need they found warmth and friends. This condition, which began because of sectional bitterness, continued into the new century. It was not dependent on the pastor. At its best it was a warmth within the group.

An interesting instance in point is that of Mrs. Sanford Sweet. Her youth was in the Methodist Episcopal Church in Turlock and Stockton. Especially in Central Church in Stockton, and at the College of the Pacific she knew strong lay and ministerial leadership in that church. Then she married into an unusual South Church family. Evander Sweet, her father-in-law, had done well in life insurance. He was active in the South Church at local and conference levels. He entertained visiting missionaries and bishops. He had accompanied Bishop Lambuth on one of his African tours. One son, Edwin M., entered the Pacific Conference. And later a grandson, Sanford S., was to join the Southern California-Arizona Conference. Thus by marrying Evander's son Sanford, she was brought in touch with the Methodist Episcopal Church, South, at its fullest expression.

Of this experience she writes:⁶²

So after my marriage I was engulfed in the friendly, spiritual, and intellectual life of the Methodist Episcopal Church, South. Before unification, in which Father Sweet had a real part, I became interested in the history of the church . . . The further I delved into this story the more thrilling it became. It was a story of triumph over trials. The people, in spite of personal weakness or public persecution, created a great and glorious era here in California.

⁶²In a personal letter to this writer.

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This enthusiasm has led Mrs. Sweet to establish the John A. B. Fry Memorial Library and archives at the University of the Pacific. She has searched libraries in England and the United States for materials dealing especially with the Church, South, in California, but also with Methodism as a whole. To her tireless energy California Methodism is indebted. But she is cited here to show the impression made on one already familiar with the church when brought in contact with the fellowship of the Pacific Conference.

We continue this theme of the result of fellowship in the Pacific Conference in three different fields.

IN THE LEGAL PROFESSION

Reference has previously been made to Emmett Sewall as one of the Justices of the Supreme Court of California. He had the reputation of carrying out in private and public life high Christian standards.

So far as this writer has been able to ascertain, William H. Waste is the only Methodist to become Chief Justice of the Supreme Court of California. He was born in Chico. He graduated from the University of California in 1891, and from its law department in 1894. He joined Epworth Church when coming to Berkeley, and was a member there until his death, having served it in many capacities, as well as being president of the Y.M.C.A. and a Trustee of the Glide Foundation. He was a member of the legislature from 1903 to 1905, and was elected a Judge of the Superior Court in Alameda County in 1905.

A senior member of the bar, T. N. Calfee, describes Judge Waste thus:

He, was a quiet, reserved man, reminding me of the Quakers, —he spoke only when the spirit moved him. He was a clear, logical thinker of unusual intelligence, who had the right word at the right time. He was one of the most respected jurists of the West in his time, and represented the California bar and bench at its best.

IN BUSINESS

A Many-Sided Propagandist

In the old story of three blind men and the elephant, each came in contact with a different part of the pachyderm, and each had a different description.

Men in civic life may think of Charles M. Goethe for his

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activity in fighting crime and corruption. This area included alcohol, venereal disease, and graft, especially in his home city of Sacramento.

Church administrators admire his initiative and continued support of cooperation in the field of religion. They think of his interest in this in Sacramento. He is rightly regarded as the founder of the Northern California-Western Nevada Council of Churches, and he has stood as a staunch friend of the National Council. Sometimes he is referred to as "Mr. Ecumenical." Here again the honor shown him is well deserved.⁶³ His interest and influence in eliminating rivalry extended to mission fields as well.

Scientists and nature lovers think of his world-wide study of flora and fauna, and especially of his nature guide interests and his part in creating the nature guide service in our national parks. It is on this account that the National Park Service calls him Honorary Chief Naturalist. A group of Sierra Club hikers, finding a Sierra peak and glacier as yet unnamed, attached his name to them. Sacramento observes his birthday, March 28, as "C. M. Goethe Day." One of its high schools is named for him. And many civic organizations united in the request that the Arboretum of Sacramento State College be named the Goethe Arboretum, and this has been done.

He is one of California's most persistent pamphleteers. Hundreds of thousands of these he has written and circulated. For example, the reprint of an article by J. Edgar Hoover on *I Believe in the Sunday School* was available in quantity to any church that would circulate it. For years he has endeavored to arouse the public on eugenics and better training for superior children.

To this writer, one of the choice sides of his character is seen in his home. He married Mary L., third child of Joseph H. and Lizzie Glide. Together "WE-2" toured the world, took their pictures and made their notes. They had a mutual concern that the achievements of Bible-toter Jedediah Smith should be known, — rescued from near oblivion. The 10,000 acre Jedediah Smith Memorial Redwood State Park has grown up around their initial gift of the center grove. Goethe's several volumes deal largely with early California.

It is said that Mr. Goethe gives half his time to business and half to his religious and cultural interests. Though this octogenarian has lived alone for years, WE-2 is one of the most frequent and the most lovingly used words in his vocabulary.

⁶³See *Protestant Cooperation in Northern California* by Paul K. Shelford, Color Art Press, Oakland 1962, 115 pp. This is the semi-centennial story of the Federation.

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" . . . in Business, Serving the Lord."

George Clifford Pettygrove, though in a different field of activity, had many points of similarity to William H. Waste. Each was California born and educated. Each joined the same church as a boy and retained his membership in it and service to it for life. Each was a quiet, thoughtful man, —never aggressive, but firm in his convictions. Each thought carefully and used words with discretion.

"Call no man blessed before his death, for in his last days is the revelation of his deeds." This present writer does not always obey the Scriptural injunction. He has violated it here in the cases of Goethe, McPheeters, and Pettygrove, but asks forgiveness as each man was so useful before unification that the Pacific Conference should be given credit.

Pettygrove's grandfather, John S. Hutton joined the Pacific Conference in 1878. In 1893 he was driving a wagon from his last appointment, Big Valley, in the northwest portion of Lassen County, to his new assignment in Sutter City. Enroute he was thrown from the wagon and killed. This trip of 225 miles illustrates both the hardships and the dangers of the ministry in that day.

Born at Pleasanton, California, Clifford Pettygrove studied at the University of California and at the American Institute of Banking. His business has been mortgage investments and life insurance. When thirteen he joined Epworth Church, Berkeley. This later moved to Durant Avenue and was known as Epworth-University. After unification it merged with Northbrae Church of the California Conference. The Durant Avenue property was sold to the Lutherans. The united congregation built on the Northbrae location on Hopkins Avenue, where it carries on under the name of Epworth Church.

While holding many offices in the predecessor Epworth and Epworth-University Church his chief satisfaction came as teacher for many years of the Young People's Bible Class—an organization that contributed 44 of its members to full time Christian service, six of them as members of the annual conference. On the conference level, he has served in many capacities, as Chairman of the Board of Fred Finch Children's Home and of the Glide Foundation. For four years he was head of the World Service and Finance Commission, the budget making body of the conference. Whether in making report or in debate, his clear thinking and his quiet, well-chosen words carry weight.

IN THE CLERGY

At the time of unification, 1939, 116 ministers were certified by the Pacific Conference to the successor bodies. Of these 33



CONFERENCE EPWORTH LEAGUE CABINET METHODIST EPISCOPAL CHURCH, SOUTH

Conference League officers were then more mature than a similar group would have been a half-century later. This group helped to plan the 1901 International Epworth League Convention held in San Francisco.

1901

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were retired, 8 were probationers, 6 were from the Oriental Mission, and 69 were active in English-speaking work.

Among active men included in the new California Conference near the close of his service was H. W. Jamiason, Presiding Elder of the San Francisco District.

Of those in middle ministry, active in the new conference, might be mentioned D. G. Decherd, O. G. Gibson, John R. Kenney, and Howard Stickland.

Among younger men whose names were to occur frequently in years after 1939 were Warren A. Bonner, Maurice B. Cheek, R. Orman Roberts, and Edwin M. Sweet.

At the time of unification the Pacific Conference included the Los Angeles District. In the changes involved, this territory, its ministers and members became a part of the successor Southern California Conference. This included some of the strongest ministers of the Pacific Conference. Of the 19,817 members reported in the final statistics of the Conference, 8,509, nearly one-half, were in this territory.

The secretary of Pacific Conference from 1928 to unification was Grover C. Emmons. He had been pastor in Santa Rosa, 1921 to 1925, where he prepared the way for the transfer of the South Church membership to the Methodist Episcopal Church, and in St. Paul's, Fresno, 1928-1930. In 1934 he became Secretary for Home Missions, Evangelism and Hospitals of the denomination. It was while in this position that he established *The Upper Room*, which has had a world-wide service as a devotional help. It is published in millions of copies, in many languages, and is sent to every nation included in the International Postal Union.

EPISCOPAL PERSONALITIES

Regarding Episcopal leadership during the later years of the Pacific Conference, active and thoughtful laymen have summarized it somewhat thus:

William C. Martin, 1938-1939, left a very fine impression from his short administration. The area of the united churches in 1939 was composed of Arizona, California, Hawaii, and Nevada, plus the Japanese and the Oriental Provisional Conferences. It was planned that this should be divided, Bishop Martin assuming leadership in California north of Tehachapi, Nevada, and a portion of the Oriental administration. Actually this was not done until nine years later. Many who were active in that period regarded this as a serious mistake. They felt that Bishop Martin's balanced judgment and cooperative spirit would have been of great value during trying and opportunity-filled years. He was later Chairman of the Council of Bishops, and President of the National Council of Churches.

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Bishop Cannon, 1934-1937, is remembered for his incisive mind. Bishop Arthur J. Moore,⁶⁴ 1930-1933, a capable administrator, gave appreciated counsel in shaping the Glide Church enterprise and in selecting J. C. McPheeters to lead in it. Bishop Du Bose is remembered for his inspirational, poetical sermons.

On those who came in contact with Bishop Walter R. Lambuth, 1915-1917, he left a deep impression. He seemed predestined to missionary service. Two generations of the family had experience in this cause. He was born in Shanghai, China. His "call" came when on a ship to America. Graduating in medicine, he served as medical missionary in China and Japan. Then he was recalled to become head of the Board of Missions. In this position he was not an office executive but a visitor to the remote stations, as in Africa. He died in Japan and was buried in his native Shanghai. His simplicity and devotion made his friends think of him as a modern St. Paul.

The resident bishops of Pacific Conference were a varied but capable succession.

THE PASTOR-PREACHER

One more personality of the Conference must be considered—its beloved pastor-preacher, John A. B. Fry. A native of North Carolina, he joined the conference there. Twelve years later, 1906, he began a nine year pastorate at Epworth Church, Berkeley. After one year in San Francisco he returned to Epworth for three years. In 1917 he was in Y. M. C. A. work with the military forces. This was followed by four years as pastor of Grace Church, Stockton, and pastorates in Long Beach and Hollywood. In 1929 it was Epworth, Berkeley, again. In 1934 he began a four-year term as presiding elder of the Los Angeles District, but returned to Epworth to finish his active ministry. There is no parallel in Pacific Conference history for this recurring ministry in the Berkeley pulpit. It reminds one of an episode in the California Conference of the Methodist Episcopal Church, where Elbert R. Dille alternated between Central Church, San Francisco, and First Church, Oakland, then the foremost pulpits in that conference, for 29 years. Each was, in his day, the great pastor-preacher of his conference.

Tully C. Knoles says that Fry, with his wide-ranging mind, would have made a great professor of philosophy or of theology. But he used all these graces of heart and powers of intellect in the

⁶⁴Only the Smiths have produced more Methodist bishops than the Moores!

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personal area as a pastor.⁶⁵ He never used his abilities to impress people. He was always sympathetic and understanding. He was a large man physically, mentally, spiritually. Reference has previously been made to the fact that 44 young people from Epworth Church entered full time Christian service. Probably this was a result of the combined influence of Sunday School teacher and pastor. If Bishop Lambuth reminded his friends of St. Paul, there was a bit of St. John in John A. B. Fry.

A SALUTE TO THE VALIANT

So the Pacific Conference found its mission. It changed the image the public held of it. And, what is more difficult, it changed the image it had of itself. It showed the value of small groups with a warm evangelistic gospel and a fine fellowship.

Its churches were never large. If Glide Church, for reasons previously indicated, be omitted, its largest memberships at unification were Fresno, 681; Stockton, 577; Berkeley, 537; San Jose, 388. On the Sacramento District its 35 churches averaged 131 members. The 23 churches on the San Francisco-Fresno District, again omitting Glide, averaged 198 on their rolls.

Not many of its salaries were adequate. Many were pitifully small. On the San Francisco-Fresno District, omitting Glide Church, which was in a class by itself, the 23 churches in 1938 paid an average cash salary of \$1190.⁶⁶ Sacramento District's 30 churches averaged \$909. The largest were: St. Paul's, Fresno, \$3000; Grace, Stockton, \$2700; and Epworth-University, Berkeley, \$2400. On these two Districts, which were the ones entering the emerging California Conference, 27 pastors reported each salaries under \$1000, six reported \$1000 each, and 21 were over \$1000. Most churches had parsonages, and as most of the parishes were rural there was undoubtedly more or less contribution in kind. As in every group, men varied in ability, training, and resourcefulness. But at best, the financial support gave so little opportunity for the cultural interests.

Biologists have what is known as Jordan's law,—that where in a given area the number of individuals of a species drops below a certain point, the species tends to become extinct. This principle applies to man and his institutions as well as to mastodons and

⁶⁵Dr. Knoles wrote a discriminating memoir of Fry. See Journal, 1954, p. 233 f.

⁶⁶The figures quoted are from the Journal of 1938, pp. 77 and 80. This was the last twelve month year, as the 1939 Journal covered only a nine month period.

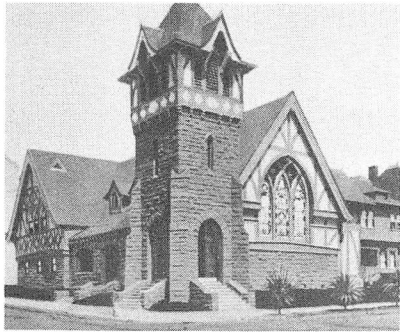
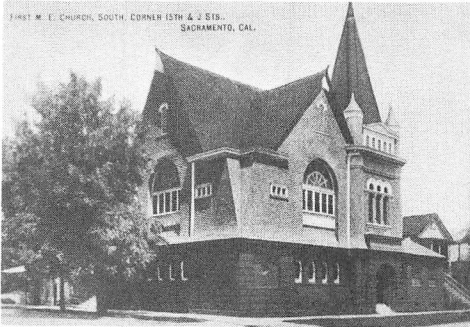
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marmots. Why in the Pacific Conference where its ministry was inadequately supported and its numerical strength small, did this not occur?

If this writer rightly appraises the scene the Pacific Conference developed a peculiar loyalty to the Church as *The Church*—a through-thick-and-thin, a never-say-die quality. In the face of hardship—possibly partly because of it, there emerged in the best sense, an emotionally charged fellowship. This peculiar loyalty was not always understood by others. There were instances after unification where a group carried on when official wisdom indicated merger or abandonment. Rightly directed, as this writer believes it was in most cases, this was a powerful factor. This was not easily accomplished. It cost sacrificial devotion and purposeful persistence. That the numerical results were not greater was due to causes beyond the control of these ardent lay and ministerial promoters.

If they did not bring the successor body large numbers or wealth, they brought courage and devotion—necessary qualities in true churchmanship.

A salute to the valiant!



LATER CHURCHES, METHODIST EPISCOPAL CHURCH, SOUTH
Hollister

First Church, Sacramento
15th and J Streets

St. Paul's Church, San Jose
Second and San Carlos Streets
A brick structure

Santa Rosa

Epworth Church, Berkeley
Telegraph Avenue and
Dwight Way

CHAPTER IV

When Should a Church Lose Its Identity?—the Fourth Question.

There is a destiny that makes us brothers.
—Edwin Markham.

Previously considerable space has been given to causes of friction between the two Methodisms in California. We turn now to the slow process of reconciliation and healing.

The session of Pacific Conference in 1869 was at Vacaville. It was impossible to "forgive and forget" at so early a date, but a beginning was made. Reporting this session, J. C. Simmons says:

There has been a good deal of antagonism between ours and the M. E. Church (no fault of ours), but now they seemed inclined to cultivate more friendly relations with us.⁶⁷

E. Thomas and M. C. Briggs, among the strongest members of the California Conference, came from that body with a 500-word resolution. It is too long to quote here, but two extracts follow:

The occasion or cause of our separation, and the too passionate controversy thence arising, we would remember only as incentives to hearty and deep repentance, and as the inclination to a higher and sublime devotion to our divine and cherished mission—to spread Scriptural holiness over these lands . . . We have no theory to present, or plans or measures to name. Nor are we charged with proposals. We come to brothers from brothers with fraternal salutations.⁶⁸

Three of the leading members of Pacific Conference, O. P. Fitzgerald, W. R. Gober, and J. C. Simmons were appointed a committee to respond. They brought in a rather brief but friendly statement. Members of Pacific Conference:

feel assured that they (the committee) are the exponents of the real sentiments of our preachers and people when they say that they hail this overture for more friendly relations with devout and profound gratification. It is our hope and prayer that the tendency and movement toward a better understanding and relations—when in the spirit of our holy

⁶⁷ *Southern Methodism on the Pacific Coast*, p. 356.

⁶⁸ *Ibid.*, p. 356-7.

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Christianity—will continue and increase.⁶⁹

They then moved that two members of Pacific Conference be appointed as fraternal messengers to the 1870 Session of the California Conference. This was done. Then Simmons adds:

After quite a number of kindly speeches had been made on the part of members of the Conference, Bishop Marvin made some telling remarks with reference to the M. E. Church still holding property that belonged to us in various parts of the country, that had been wrested from us by the strong hand of war. He said he wanted to see this property restored before the hand of fraternity was extended; that as a man that loved righteousness, he could not "gush" with sentiment until wrongs were righted and property restored.⁷⁰

This exchange of greetings was far from healing the hurt and bitterness of war. But it is significant that within five years of the close of hostilities the two Conferences could come to speaking terms with each other and the healing process could begin. It was necessary that the first move came from the California Conference. And it was not strange that a certain reserve is detected in the response of the Pacific Conference. But now they had established means of communication. After 1869 these bows were made regularly. Most of the prominent men in each Conference took part from year to year in these exchanges. This process gradually developed acquaintance between the groups—an acquaintance that was of value an unification drew near.

A development that could have gotten out of hand occurred in the youth group. Each church had the Epworth League as its official organ. In the large Conventions, as the Fifth International in San Francisco in 1901, the Methodist Church of Canada, and the Colored Methodist Church, participated as well as the Methodist Episcopal Church, South, and the Methodist Episcopal.⁷¹ These were mass conventions, attended by thousands. But when, in 1909, the institute plan developed it was different. Here was a *youth* group, under the finest leadership the Conferences possessed.⁷²

⁶⁹ *Ibid.*, p. 358.

⁷⁰ *Ibid.*, p. 358.

⁷¹ This is described more at length in Volume II of *Cross in The Sunset*, p. 26 F.

⁷² See a fuller discussion of this in *Ibid.*, pp. 67-70.

CROSS IN THE SUNSET

There was quickening enthusiasm in these Asilomar Institutes where for six days the young people of the two denominations worked and played together. A difference of one word in the names of the denominations was no barrier.

In the 1916 Institute the memorable decision came to send the George A. Miller family to open a new work in Central America. There were no Mission Board funds for this. But the Millers were ready to make the venture if the Institute groups and their Leagues back home would provide the support. In one of the dramatic incidents of California Methodism the leader, with a map of the newly opened Panama Canal on the blackboard, said that it would take \$25 per inch to send the Millers through the Canal. Could it be done? It was a youth from Epworth-University Church, Berkeley, who rose and took the first three inches for his group. His name was Clifford Pettygrove. The total amount needed was enthusiastically subscribed. It cannot be too emphatically told that so long as Miller stayed in that field (until he was made Missionary Secretary for South America) the Leaguers paid every dollar of their commitment.

Had this cooperative youth work gone on for another decade or so we might have had practical unification without the aid of General Conferences! Did the two resident bishops foresee this and decide League cooperation must stop? Of their reasons for taking this step this writer cannot speak. The fact remains that the joint Institutes came to an end. The larger youth group probably suffered less from this action than the smaller. But each was a loser by it.⁷³

With the 1920's came the first attempt at unification. A plan was submitted by the two General Conferences, to be voted on in the annual conferences. California was evidently ready for this. The California Conference voted unanimously in favor. In the Pacific Conference the ballot showed 89 in favor and 26 opposed. But it came short of the two-thirds majority required in the total vote of the annual conferences of the Methodist Episcopal Church, South. In the Methodist Episcopal Conferences it had a heavy

⁷³ The bishops involved were H. M. Du Bose and A. W. Leonard. It was customary, at that time in the Methodist Episcopal Church to have one of the bishops as the President of the Board of the Epworth League, the denominational organization. Bishop Leonard held this position. He was a strict disciplinarian and very tenacious in his views. He wanted the youth movement of the church under his control, with a minister as Executive Secretary. He and Du Bose could put a stop to joint institutes. But the youth continued to choose and pay their own leadership.

Pacific Annual Conference

majority.

With the failure of the 1924 Plan the California Conferences made certain adjustments. For instance, the Methodist Episcopal Church withdrew from Yuba City and Yolo and Cloverdale while the South Church withdrew from Salinas, Sonora, and Santa Rosa. Also the two denominations federated their work in Hollister, Healdsburg, Ukiah, and other points. The success of the federations depended on the preparation made. If it was simply a desire to reduce expenses, federations produced little enthusiasm. As this writer frequently said to groups contemplating federation, leaning one corpse against another is no guarantee of a resurrection. Where the motivation was a sincere desire to present a more effective message to the community it was a different matter. Federation of two Methodist bodies was not difficult. They had the same doctrinal background and organization, and were looking forward to organic union.

That union was not long delayed. Fifteen years later another Plan was submitted by the Joint Commission. At the Pacific Conference Session of 1937 it was duly moved that the Conference approve the Plan.

W. H. Nelson spoke in opposition to the plan. There being no further discussion, the question was called for.⁷⁴

The Conference then included the Los Angeles District, and lay as well as clerical members took part in the ballot. 102 out of 116 were in favor, leaving 14 opposed. Of the latter, 9 were clerical, and 5 lay. This was a roll call vote.⁷⁵

A word should be said regarding William Harrison Nelson. He was a man of pungent, picturesque phrase. He published ten volumes, and for fifteen years edited the *Pacific Methodist Advocate*. He knew his church, having associated intimately with its leaders for years, and loved it deeply. In pulpit and print he was a staunch defender of its evangelical belief and practice. He had been a member of General and Ecumenical Conferences. He retired at this session, and died in 1956 at 78. As a master of diction he had no equal in the conference. His best known book, *Alluring Arizona* is a remarkable pen picture of that state, his diction almost as remarkable as the scenery he describes. At times his rhetoric rises almost to the point of grandiloquence. There was something solitary about him, and he spent his last

⁷⁴ Pacific Conference *Journal*, 1937, p. 19.

⁷⁵ *Ibid.*, pp. 19-20.

CROSS IN THE SUNSET

years much alone.

The final session of Pacific Conference was held July 13 and 14, 1939. There were similarities between this and that of the California Conference. As both groups began their work in San Francisco that was the appropriate locale for their finales. The legal procedure was, first, a "Resolution of Intention to Dissolve the Pacific Annual Conference of the Methodist Episcopal Church, South." Second, was a resolution instructing affiliated corporations to adjust their charters to meet the requirements of the successor conference. Third, an order certifying its members to the successor conference. And fourth, the "Resolution to Wind Up Affairs of and to Voluntarily Dissolve the Pacific Annual Conference."

These were all presented by Nathan Newby. Judge Newby, for a half century a prominent layman of Trinity Church, Los Angeles, was a veteran of many annual and general conference sessions.⁷⁶

The Pacific Annual Conference of the Methodist Episcopal Church, South, closed its eighty-ninth and final session, held in Glide Church, San Francisco, at noon on July 14, 1939. The Conference stood and sang "Blest Be the Tie that Binds" and "God Be with You Till We Meet Again." Bishop Martin offered the closing prayer.

In the denomination there was a pocket of resistance, headed by Bishops Warren A. Candler and Collins Denny. This group centered in Georgia, and organized the Evangelical Methodist Church. This nucleus brought legal action for a share of the South Church property, believing that the movement would spread. The courts ruled against them, upholding the actions of General and Annual Conferences leading up to unification. The dissenting minority never gained momentum.

In the California scene two ministers went over to the Evangelical Methodist Church movement. Edwin M. Conn had voted for unification in 1937. He had a pastorate at Marysville under the united church. But he was strongly fundamentalist in theology. Having been for some years a member of Grace Church, Stockton, and having many friends there, he returned to that city to start the new church. Few of the Grace Church members changed their allegiance. The other minister who joined the dissident group was Leroy E. Lindsey. He had been pastor of the Methodist Church in Castro Valley, and remained in that community to start the new work. It was not long, however, before he went to Texas.

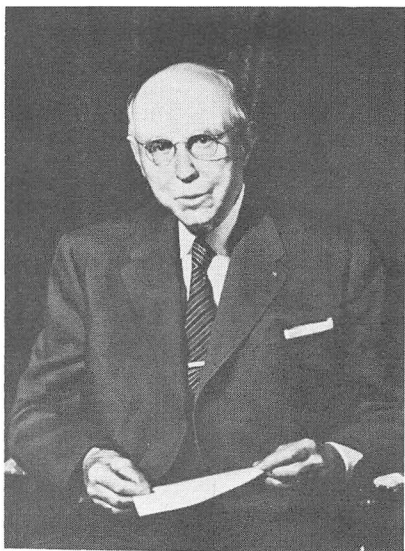
⁷⁶See Jervey, *History of Methodism in Southern California*, pp. 41-2.

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With a very fine cooperative spirit lay and ministerial members gathered on Taylor Street at Glide Church. They were from the Sacramento and San Francisco-Fresno Districts of Pacific Conference, all of California Conference plus the San Joaquin Valley churches of the Southern California Conference, and part of the Norwegian-Danish Conference. They formed four abreast and marched to the opening session of the successor California Conference of the Methodist Church.

Guarded by police escort and headed by the College of the Pacific band they marched to the First Congregational Church for the opening session of the new body. It was not in itself a long march, possibly a third of a mile. But it climaxed nearly ninety years of dissension, discussion, and determination. To the singing of the hymns of the Christian faith and to the sound of trumpets they marched together gratefully into the future.

The time had come to answer the fourth and final question: When should a church lose its identity? Two denominations knew that there was "a destiny that makes us brothers." They gladly gave up their identity to merge into a finer witness for our Lord Jesus Christ.



Charles M. Gothe
Business man, Naturalist,
Philanthropist



William H. Waste
Chief Justice, Supreme Court
State of California

APPENDIX

WILLIAM TAYLOR AND THE EUCALYPTUS OF CALIFORNIA

The Eucalyptus seems a part of California. Its lovely silhouettes against the blue and the tang of its bark that floats to us through moist air seem the essence of the land. It is easy to forget that both we and this characteristic tree are both importations.

One or possibly two nurserymen had secured Eucalyptus seed before Taylor sent his seed in 1863. But there is no evidence that their propagation and sale were pushed.

With the same curiosity that made him dismount and measure a grizzly bear's footprint, Taylor evidently saw the many varieties and many uses of Eucalyptus trees during his three years in Australia. He saw their uses in medical and industrial fields. Australia was the only country in which he labored of which he did not write. There is no reference in his *Story of my Life* to sending seed to California. The evidence came from the Golden State and, having known members of his family and their neighbors. I write from what they have told me.

The Taylor home for two generations was in Alameda. Living next to the Taylors was the family of James T. Stratton. Stratton was County Surveyor of Alameda County and later Surveyor General of the state. My first pastorate in California was in the Eighth Avenue Church, Oakland. On coming to it in 1906 I found on its membership roll two elderly women. Surmising that I would have to conduct their funerals, I early called on them. One of these was Cornelia Stratton, widow of James T. Stratton. She first told me of Taylor's sending Eucalyptus seed, of Mrs. Taylor's planting a few, but turning over to her husband the much greater quantity. She told of his interest in propagating these, and, as he went over the state in his work, of giving seedlings to ranchers if they would promise to plant and cultivate them.

Later I came to know her three sons. Frederick was a lawyer in San Francisco. I saw him only at his mother's funeral, and never talked with him on this subject. Robert was a practicing physician in Oakland. For a time he was our family physician, and I talked with both Dr. Stratton and his wife about culture and distribution of the trees. With the youngest son, George M. my acquaintance carried on for thirty years. He had earned degrees from University of California, Yale, and Leipzig, Germany. Starting to teach philosophy, he changed to psychology. He was Director of the Psychology Laboratory and later for years Professor of Psychology at the University of California.

The account they gave was this: James T. Stratton had acreage in Castro Valley, Alameda County. The seed given him by Mrs. Taylor were sprouted and then transplanted in Castro Valley. From there the Surveyor General took them widely over the state.

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George M. was particularly detailed in his description of the way his father took the three boys to Castro Valley on Saturdays and of the days they spent in this work. To a growing boy it was a tedious task. This probably impressed it more vividly on his memory.

In May, 1921, the Bishops of the Methodist Episcopal Church were meeting in San Francisco. On Saturday afternoon, May 22, a service was held under an old Eucalyptus tree at Park Street and Central Avenue, Alameda. In its issue of June 2, 1921, the *California Christian Advocate* published the following report, which I wrote. Hon. E. K. Taylor was a son of William Taylor, and had been Mayor of Alameda.

Hon. E. K. Taylor pointed out that William Taylor in 1856 settled in Alameda, and from that time on "it was for 50 years the residence of a man who had no home," because of his continuous traveling. He told of the planting of that particular tree in 1870. It had been raised from the seed by his mother, and was planted there by Dr. W. P. Gibbons, who owned the property. As the years passed the good doctor thought so much of the tree that when he sold the property a clause was inscribed in the deed that if the owners ever permitted the tree to be cut down the property should revert to him or to his heirs.

Bishop Hamilton gave a much appreciated illustration when he quoted the first Psalm, "he shall be like a tree," and said that if the righteous were like a tree how appropriate it was that a whole forest should stand as a tribute to William Taylor.

The gathering was arranged by Rev. D. O. Colgrove, the resident pastor, as a part of the Taylor celebration. Mayor Otis presided, and Bishops Leonard, Neeley, Waldorf, Hamilton, and Hartzell participated. At the close of the speaking Hon. and Mrs. Taylor invited those present to their home, where an informal reception was held and delicious refreshments were served.¹

As a matter of record I give these personal experiences . . .

A. Wesley Mell, for 23 years Secretary of the American Bible Society in San Francisco, in a manuscript in the Archives of the Historical Society, says that Taylor sent two pounds of seed, one pound of the variety known in Australia as the red gum, and one of blue gum. He says "One pound of red gum seed has by careful

¹ *California Christian Advocate*, June 2, 1921, p. 16.

APPENDIX

estimate 1,250,000 tree possibilities. The blue gum seed is larger, the size of small shot." Mell had a period of missionary service in India before coming to San Francisco.

On the basis of my contact with the Taylor and Stratton families I believe we are justified in claiming for them a conspicuous place in the Eucalyptizing of California. The Eucalyptus stands as early Methodism's most visible contribution to this state.

The significance of this appendix to the Eucalyptizing of California is that the Taylors and the Strattons were not only contemporaries—they were active participants.

The tree at Park Street and Central Avenue was later removed as a hazard to public safety.

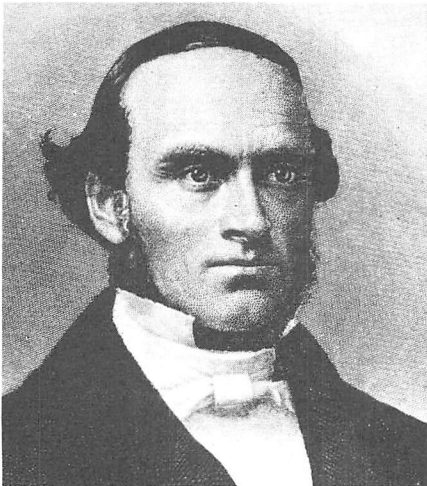
It might be well for each Methodist Church to make a place in its landscaping for one of these trees as a hallmark. Few would wish to plant the large blue or red gum. My nursery friends recommend either:

Eucalyptus ficifolia, a tree that grows to a round top about 20 feet in height and has beautiful red flowering, or

Eucalyptus sideroxylon rosa, the pink flowering. This variety is more slender and grows to 30 to 35 feet.

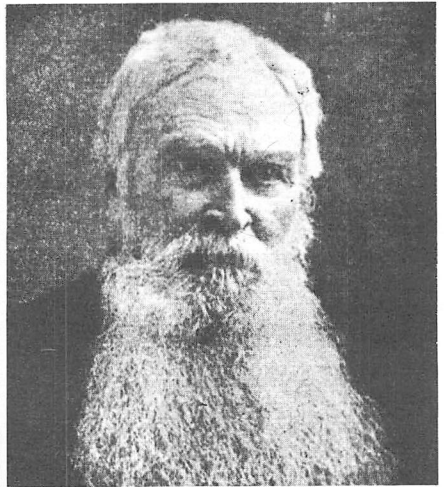
WILLIAM TAYLOR

Missionary to California,
1849



When he came in 1849

Bishop of Africa,
1884-1896



When he returned in 1899

THE ROSTER

Pacific Annual Conference
Methodist Episcopal Church, South

1852 - 1939

Full Members and Probationers (Ministerial)

1. ACTON, William: b. Eng. 1848; t. Pac. '94; ret. '24; d. '25.
2. ACUFF, Rosal Killian: b. Ala. -; t. L.A. 1911; Ariz. '22; Pac. '22; Calif. '39; d. '46 (age 67).
3. ADAMS, Abram: b. Ala. 1831; t. Ala. '56; Mobile '64; Pac. '69; L.A. '70; d. '01; G.C. '74.
4. ADAMS, Levi C.: b. -; r'ad. Pac. '55; loc. Feb. '56; r'ad. Pac. Nov. '56; loc. c. '63.
5. ADDINGTON, Melvin John: t. Pac. 1937; Calif. '39.
6. ADKISSON, Andrew; b. Mo. 1858; t. L.A. '85; loc. '02; r'ad. Pac. '03; sy. '11. ret. '20; d. '37.
7. AKER, Cecil Miller: b. Vir. -; t. Mo. 1897; Ark. '03; Mo. '04; L.A. '18; Ariz. '22; Pac. '23; So. Calif.-Ariz. '39; d. '43 (age 67).
8. ALEXANDER, Thomas J.: b. -; t. Pac. 1882; disc. '85; (wd. min. '86).
9. ALKIRE, Henry Simpson: t. Ohio, M.E., 1893; Gulf '15; Texas (M.E.S.) cred. '18; Pac. '24; ret. '39; Calif. '39; d. '53.
10. ALLEN, Harry S.: So. Ga. to Pac. 1910; So. Ga. '13.
11. ALLEN, Hugh Campbell: t. S.W.Mo. 1888; Colu. '98; Pac. '06; ret. '23; Calif. '39; d. '42 (age 74).
12. ALLEN, Jacob Dickenson: t. Pac. 1909; loc. '21.
13. ALLEN, James Thomas: t. Pac. 1913; loc. '21.
14. ALLEN, John Wesley: b. Ga. 1847; t. Pac. '69; L.A. '70; sy. '75; loc. '76; r'ad. L.A. '77; sy. '92; eff. '93; sy. '01; Pac. '01; L.A. '03; ret. '04; eff. '12; ret. '13; Pac. ret. '22; d. '32.
15. ALLEN, Keith Kenworthy; t. Pac. 1918; disc. '21.
16. ALLEN, R. F.: b. Mo. 1849; t. Pac. '71; d. '04.
17. ALSANSON, John Michael: b. Austria 1828; t. Pac. '67; d. '90.
18. AMOS, Luther James: b. Vir. 1849; Ind. Miss. '91; Denver '96; W. Vir. '01; L.A. '05; Okla. -; Pac. '09; ret. '18; d. '27.
19. ANDERSON, Augustus P.: t. Pac. 1861; loc. '67; (ent. P.E. Min.).
20. ANDERSON, Eustace: t. L.A. 1906; Pac. '18; N.W. '22; Pac. '24; N.W. '32; Pac. '35; Ariz. '35; Pac. '36; Calif. '39; d. '56 (age 83. So. Calif.-Ariz.).
21. ANDERSON, John: Mo. to Pac. 1872; sy. '73; Mo. '75.
22. ANDERSON, Richard Y.: t. Pac. 1861; disc. '63.
23. ANDERSON, Thomas Hart Benton: B. Mo. 1841; t. Pac. '62; ret. '73; N.W. Tex. '74; Pac. '76; G.C. '82; '86, '93; Mo. '97; d. '12.
24. ANDERSON, W. B.: Mont. to Pac. 1901; Vir. '02.
25. ANDREWS, James Alvah: b. Tex. 1895; t. L.A. '16; Pac. '22; Calif. '39.
26. ANDREWS, William Penn: b. Miss. 1853; t. Pac. '75; Miss. '77; Pac. '82; loc. '03; r'ad. Pac. '05; ret. '10; d. '24.
27. ARCHER, G. W.: Pac. cred. Bapt. 1897; L.A. '01.
28. ARMSTRONG, William M.: B. Ill. 1835; t. Pac. '61; loc. '69; r'ad. Pac. '95; ret. '08; d. '12.
29. ASKINS, William O.: t. Pac. 1874; disc. '75 (ent. M.E. Min.).
30. ATKINSON, C. P.: - Pac. 1898; no rec. '99.
31. ATKINSON, James W.: - to Pac. 1876; N. Tex. '82; Pac. '83; wd. '86; (to enter mins. of another ch.).
32. ATKINSON, Thomas Albion: b. Tenn. 1849; t. Memphis '72; Pac. '74; G.C. '94; wd. '97 (See Roster Calif. Conf. M.E.).
33. AUSTIN, W. B.: b. Ga. 1862; t. N.Ga. '83; Pac. '92; d. '98.
34. AVERY, Henry B.: b. Tenn. 1839; t. Memphis '60; Pac. '74; Florida '80.

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35. BACHELOR, James Arnet: b. Ind. 1869; t. Pac. '89; G.C. '10; '14; d. '27.
36. BAILEY, Andrew McKendree: b. Tenn. 1821; t. Ky. (M.E.) '39; M.E.S. '45; Pac. '52; sy. '66; loc. '68; r'ad. Pac. '69; wd. '71 (ent. Calif. Conf. M.E.) (see Roster Cal. M.E.).
37. BAIN, J.W.: Tex. to Pac. 1897; L.A. '98.
38. BAIRD, W.P.: t. Pac. 1904; Louisville '06.
39. BALL, Dabney: Balt. to L.A. 1871; Pac. '71; no rec. '72.
40. BAMBERG, R. H.: Little Rock to Pac. 1922; N.W. '22.
41. BANE, Adam Clark: b. Cal. 1860; t. Pac. '86; L.A. '93; (after loc. ent. Calif. Conf. M.E.); d. '40 (see roster Cal. M.E.).
42. BARR, Dudley M.: r'ad. Pac. 1922; loc. '26.
43. BARTON, Thomas C.: b. Penn. 1828; t. Pac. '54; G.C. '70; ret. '87; d. '92.
44. BAUER, Thomas Doddridge: b. N.Y. 1835; t. St. Louis '79; Pac. '83; ret. 1900; d. '01.
45. BAUGH, George: L.A. 1888; Pac. '90; loc. '98.
46. BEASLEY, L. C.: Denver to Pac. 1918; N. Tex. '28.
47. BEASLEY, R. F.: t. Ark. 1873; Mont. -, Pac. '88; sy. '91; eff. '93; loc. '02.
48. BEAUCHAMP, David: t Pac Feb 1856; disc Nov '56
49. BEAVER, Henry Freeman; t Pac. 1905; Ariz. '28; Pac. '29, '39. Calif.
50. BELVEL, David T.: b. Ohio 1847; t. Pac. '82; d. '93.
51. BETTS, I. F.: Ala. 1884; Pac. '98; Tex. '03.
52. BIGHAM, Robert W.: t. Ga. (M.E.) 1844; M.E.S. '45; Pac. '52; Ga. '59.
53. BINFORD, Eugene: N. Ala. to Pac. 1908; Tex. '10.
54. BLACK, Asbury P.: b. Ga. 1842; t. Pac. '70; d. '73.
55. BLACK, Charles C.: b. Tenn. 1868; t. Ill. '92; Pac. '96; E. Colu. '99; Pac. 1900; loc. C. '24; re'instated Pac. (illegal loc.); sy. '25; eff. '27; Calif. '39; d. '49.
56. BLACK, Christopher C.: Louisville to Pac. 1897; L.A. '98.
57. BLANKENSHIP, Paris Noble: b. Cal. 1857; t. Pac. '82; sy. '95; eff. '96; d. '04.
58. BLYTHE, John Fletcher: b. N.C. 1824; t. Memphis '46; Pac. '52; ret. '61; d. '62.
59. BOCKMAN, Sterling Christopher: b. Mo. 1877; t. St. Louis '08; L.A. '12; Ariz. '22; Pac. '22; ret. '29; Calif. '39; d. '49.
60. BONDS, Drury K.: b. Tenn. 1823; t. Pac. '57; d. '61.
61. BONNER, Arthur: b. Eng. 1869; t. N.E. (M.E.) '94; Ala. (M.E.S.) '12; S.W. Mo. '15; N. Ala. '16; Pac. '18; wd. '22 (ent. P.E. Min.); cred P.E. Ch. Pac. '33; ret. Calif. '39; d. '52.
62. BONNER, Warren Arthur: b. Mass. 1897; t. Pac. '20; Calif. '39.
63. BONSALE, J. W.: t. Pac. 1855; disc. Nov. '56.
64. BOOKER, William Alpheus: B. Mo. 1859; t. Pac. '82; ret. '11; eff. '12; d. '13.
65. BORDERS, I. D.: L.A. to Pac. 1910; N. Miss. '12.
66. BORING, Jesse: b. Ga. -; t. S.C. (M.E.) 1827; Ga. '31; Ala. '41; G.C. '44; Louisville Conv. '45; M.E.S. '45; G.C. '46; (Calif. Miss. '49); Pac. '52; G. C. '54; loc. '55; r'ad. Ga. -; Texas '58; Rio Grande (by org.) '58; No.Ga. -; d. 1890.
67. BOUNDS, J. M.: - to Pac. 1903; Char. passed. No further rec. '04.
68. BOWEN, E. B.: N.W. Tex. to Pac. 1924; Tex. '26.
69. BOWER, Charles Edmund: b. W. Vir. 1862; t. Holston '93; Pac. '10; ret. '33; Calif. '39; d. '43.
70. BOYNS, Richard: b. Eng. 1831; t. Pac. '85; d. '91.
71. BRANCH, J. O. So. Ga. to Pac. 1875; So. Ga. '77.
72. BRANSFORD, E. K.: - to Pac. 1905; Memphis, '06.
73. BRAY, Jouett P.; N.W. to Pac. 1923; N.W. Tex. '26.
74. BREWSTER, Earl Ray: t. Pac. 1930; So. Calif.-Ariz. '39.
75. BRIGGS, Richie J.; Ala. 1875; loc. -; r'ad. Pac. '86; G.C. '94; Tex. '97; Pac. '98; loc. C. '98.
76. BRINKMAN, Paul: N.W. to Pac. 1925; loc. '27.
77. BRISTOW, James. H.: b. Ky. 1818; Cumb. Presby. Min.; t. Ky. (M.E.) '44; M.E.S. '45; Pac. '52; loc. '54; r'ad. Pac. '55; Ky. '55; Louisville -; loc. '64; wd. M.E.S. joined M.E. r'ad. Ky. (M.E.); d. '70.
78. BROWN, James Moore: b. Ky. -; t. Pac. 1879; disc. '80; t. Pac. '83; ret. '13; d. '19 (age 80).

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79. BROWN, John L.: Louisville, loc. -; r'ad Pac. 1869; L. A. '70.
80. BROWN, Samuel: b. Mo. 1827; t. Pac. '57; G.C. '90; d. '96.
81. BROWN, Thomas: t. Pac. Nov. 1856; disc. '57; t. Pac. '58; Colu. '66.
82. BRUCE, Henry Milton: b. Ark. 1865; Little Rock '97; N. Mex. '10; Pac. '13; Ariz. '25; Pac. '32; ret. '36; Calif. '39; d. '39.
83. BRUNOW, John J.: b. Germany -; t. Pac. 1859; Rio Grande '59.
84. BUIE, Joseph: - to Pac. 1896; Holston '99.
85. BULLA, Charles D.: Balt. to Pac. 1921; Balt. '27.
86. BUNCH, S. D.: t. Pac. Feb. 1856; disc. Nov. '56.
87. BUNCH, Thomas S.: t. Pac. 1860; disc. '61.
88. BURCHARD, John Luther: b. Del. 1824; t. St. Louis '47; loc. '53; r'ad. St. Louis '55; Pac. '58; wd. '70; (ent. Cal. Conf. M.E.); d. '02 (see roster Cal. M.E.)
89. BURKETT, T. R.: t. Pac. 1873; disc. '74.
90. BURLEY, Norman: trans. to Pac. 1910; L.A. '11.
91. BURNET, Thomas S.: t. Pac. 1860; Colu. '79; loc. -.
92. BURNS, Hal A.: E. Okla. to Pac. 1913; sy. '16; eff. '22; loc. C. '27; r'ad, sy., Pac. '28; wd. '30.
93. BURNS, James A.: t. Pac. 1865; Colu. '66.
94. BURRIS, Benjamin F.: b. Mo. 1833; t. Pac. '60; ret. '97; d. '98.
95. BUTLER, G. E.: Pac. to L.A. 1870.
96. BYRD, John William: b. Vir. 1888; Mont. to Pac. '12; Holston '19; N.W. -; Pac. '21; wd. '21 (Ent. Cal. Conf. M.E.) d. '52. (See roster Cal. M.E.)
97. CAGLE, Carter Murette: b. Tenn. 1857; t. Ill. '80; St. Louis '91; N.W. Tex. '01; L.A. '08; ret. '18; Pac. ret. '22; d. '24.
98. CAIN, Seibert: t. Pac. 1914; disc. '16.
99. CALDWELL, J. W.: W. Tex. to Pac. 1922; N.W. '24.
100. CAMPBELL, A. M.: trans. to Pac. 1877; no. rec. '78.
101. CAMPBELL, John F.: b. Mo. 1839; t. Pac. '66; disc. '68; r'ad. Pac. '72; d. '78.
102. CAMPBELL, J. W.: L. A. to Pac. 1922; wd. '22.
103. CANNON, E. G.: t. Pac. Feb. 1856; disc. '57.
104. CANTRELL, Robert C.: t. W. Okla. 1918; E. Okla. '19; Ariz. '24; Pac. '25; Ariz. '36.
105. CARPENTER, J. E.: t. Louisville 1886; - L.A. -; Pac. '92; Tex. '98.
106. CARTER, Thomas Jefferson: b. S.C. 1885; t. S.C. '18; Korean Mission '19; Pac. '26; So. Calif.-Ariz. '39; d. '57 (Calif.-Nev.)
107. CARTWRIGHT, C. L.: b. Ill. -; t. N.W. Tex. 1900; Cent. Tex. '09; N.W. Tex. '27; Pac. '31; Ariz. '35; d. '53 (So. Calif.-Ariz.) (age 77) .
108. CASTLEM, Donald McRae: t. Pac. 1924; Calif. '39.
109. CATLEY, Leander: t. Pac. 1859; sy. '62; loc. '63; r'ad. Pac. '68; sy. '70; eff. '73; loc. '74.
110. CECIL, Albert Sidney: b. Ark. 1871; t. Okla. 1900; Ind. Miss. -; Pac. '03; sy. '14; eff. '17; sy. '18; eff. '21; Calif. '39; d. '47.
111. CHAMBERLIN, Corydon C.: b. Miss. 1839; t. Miss. '60; Pac. '74; d. '82.
112. CHAPMAN, M. B.: L. A. to Pac. 1902; St. Louis '03.
113. CHEEK, Maurice Bransford: b. Calif. 1904; t. Pac. '28; Calif. '39.
114. CHEEK, Solomon Maurice: b. N.C. 1870; t. L.A. '05; Colu. '15; Pac. '17; L.A. '21; Pac. '22; Calif. '39; d. '54.
115. CHENAULT, Fred R.: t. Pac. 1913; Vir. '15.
116. CHRISTIAN, H. C.: No. Ga. 1871; Pac. '84; G.C. '90; L.A. '97.
117. CLAMPIT, Moses: Ill. (M.E.) loc; r'ad. Pac. 1857; loc. '60.
118. CLANTON, Thomas D.: t. Mo. (M.E.) 1837; loc. '41; r'ad. Pac. '63; sy. '77; eff. loc. '82.
119. CLARK, Charles E.: t. Pac. 1892; loc. '03.
120. CLARK, Clarence Merle: t. Pac. 1920; disc. '26 (ent. N.Y. East of M.E. later to Cal.) (See roster Cal. M.E.)
121. CLARK, Clarence Todd: t. Pac. 1898; loc. '21.
122. CLARK, George S.: b. Ind. 1853; t. N.W. Tex. '86; L.A. 1900; Pac. '22, ret.; d. '29.
123. CLARK, John S.: t. Pac. 1874; L.A. '82.
124. CLARK, O. M.: Vir. to Pac. 1909; Vir. '10.
125. CLAYTON, Pettis O.: b. Ky. -; t. St. Louis 1846; Pac. '52; loc. Nov. '56; r'ad. Pac. '63; L.A. '72; d. '93 (age 70).

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126. CLENDENIN, T. R.: W. Tex. to Pac. 1921; N. Tex. '23.
127. CLERMY, Clinton: Tenn. to Pac. 1881; Tenn. '82.
128. COALE, David L.: b. Ala. -; - L.A. 1919; Pac. '22; So. Calif. -; Ariz. '39; d. '52 (age 74).
129. COFFIN, William Franklin: b. Vir. 1859; t. N.C. '85; Pac. '90; loc. '10; r'ad. Pac. -; sy. '20; eff. '21; sy. '27; ret. '30; Calif. ret. '39; d. '47.
130. COLLINS, J. Henry: Memphis 1874; Pac. '82; Memphis '85 (after in Cong. Min.)
131. COMPTON, Horatio N.: t. Pac. Nov. 1856; char. sup. '64; loc. '65.
132. COMPTON, Joseph Royal: t. Pac. 1890; wd. '96.
133. COMPTON, William Fletcher: b. N.C. 1832; t. St. Louis '57; Mo. -; Pac. '64; ret. '86; d. '87.
134. CONDOR, James E.: N. Mex. loc. -; r'ad. Pac. 1917; N.W. '18; Pac. '21, L.A. '21; - loc. -; r'ad. Pac. '24; N.W. '28.
135. CONN, Edwin Mouzon: t. Pac. 1934; Calif. '39.
136. CONRY, H. W.: Cred. Cong. Ch. to Pac. 1892; char. passed no further rec. '93.
137. COOK, Abner Ray: t. Pac. 1935; Ariz. '36; Pac. '37; Calif. '39.
138. COOK, Francis Emmett: t. Pac. 1926; Calif. '39.
139. COPPAGE, John O.: t. Pac. 1896; Mo. '98; Pac. '01; St. Louis '04.
140. COPPAGE, Owen Chester: t. Pac. 1904; St. Louis '05; Pac. '11; Colu. '18; N. W. -; Pac. '20; Ariz. '23.
141. COOK, J. C.: trans. to Pac. 1904; loc. '05.
142. COOPER, William H.: t. Pac. 1879; loc. '92; r'ad. Pac. '93; loc. '99.
143. COX, John T.: b. S.C. -; t. Pac. 1855; d. '60 (age over 60).
144. CRAIG, J. W.: Colu. to Pac. 1869; Colu. '74.
145. CRANE, Stonewall Jackson: t. Pac. 1925; disc. '27.
146. CRAWFORD, James Alvin: b. Ky. 1902; t. Pac. '37; Calif. '39.
147. CROUCH, Benjamin T.: b. Tenn. -; trans. to Pac. 1853; Memphis Nov. '56; d. '63 (killed in battle).
148. CROWSON, James Carl: t. E. Okla. 1913; W. Okla. '24; loc. '26; r'ad. Pac. '34; N.W. '38; So. Calif. -Ariz. '39.
149. CRUMPTON, Jesse: t. Ind. Miss. 1904; L.A. '21; Ariz. '22, Pac. '25; Calif. '39; d. '41 (age 72).
150. CULP, William McK.: b. Ky. 1831; t. Pac. '58; ret. '69; d. '70.
151. CUNNINGHAM, Albert McClellan: t. Pac. 1923; sy. '27; loc. '28.
152. CURRAN, Hugh W.: b. Vir. 1840; Mo. '67; S.W. Mo. -; Mont. -; loc. -; r'ad. Pac. '97; d. '14.
153. CUSHING, Simeon A.: t. Pac. 1855; disc. Feb. '56.
154. DANIEL, Jerome Walter: So. Brazil to Pac. 1937; Calif. '39.
155. DARBY, M. L.: trans. to Pac. 1904; W. Tex. '08.
156. DAVENPORT, Claude M.: St. Louis to Pac. 1898; L.A. 1900.
157. DAVIDSON, R. B.: trans. to Pac. 1904; wd. '08.
158. DAVIES, Solomon Wesley: b. N.C. 1818; t. S.C. (M.E.) '41; M.E.S. '45; Pac. '52; ret. '74; sy. '77; ret. '78; eff. '82; sy. '83; d. '84.
159. DAVIS, J. F.: N. Ga. to Pac. 1892; no rec. '93.
160. DAVIS, William Albert: t. Mo. 1886; Japan '91; Pac. '99; Japan 1900; Mo. -; Pac. '24; ret. '38, Calif. ret. '39; d. '49 (age 83).
161. DAY, H. B.: trans. to Pac. 1905; disc. '05.
162. DEAN, George E.: t. Pac. 1859; loc. '64; r'ad. Pac. '65; char. sup. '69; loc. '70.
163. DECELL, J. L.: Miss. to Pac. 1919; Miss. '21.
164. DECHERD, Douglas Graves: b. Tex. 1893; t. W.Tex. '14; L.A. '18; Ariz. '22; Pac. '35; Calif. '39; d. '58.
165. DERRICK, Columbus: t. Pac. 1859; disc. '61.
166. DICKSON, J. K. P.: St. Louis to Pac. 1899; wd. 1900.
167. DILLARD, Louis Allen: b. Tenn. 1860; t. Pac. '89; d. '93.
168. DILLEY, S. B.: N. Mex. 1895; L.A. -; Pac. '99; loc. '99; r'ad. Pac. 1900; loc. '03.
169. DIXON, Francis E.: t. Pac. 1899; S.C. '01.
170. DORSEY, Joseph Daniel: No. Ga. to Pac. 1888; loc. '93.
171. DOUGHERTY, William Vickrey: t. Pac. 1934; Calif. '39; So. Calif. -Ariz. '39.
172. DOWNS, Francis A.: E. Tex. 1896; Pac. '06; La. '11.
173. DUKE, Thomas L.: b. Miss.; t. Memphis 1858; Pac. '75; L.A. '97(?); d. '20.

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174. DYER, Harold Starr: t. Holston 1916; Pac. '23; So. Calif. -Ariz. '39 (Chap. U.S. N.)
175. EADS, F. M. C.: No. Ga. to Pac. 1901; L.A. '01.
176. EDMONDSON, William Elam: b. N.C. 1864; t. N.C. '88; Pac. '89; N.C. '92; Denver '01; W.N.C. '03; Tenn. '11; Pac. '19; L.A. '20; Pac. '22; (Chap. U. S.N. ret. '19); d. '37.
177. EDWARDS, D. M.: No. Ga. 1888; Pac. '92; No. Ga. '97.
178. EDWARDS, Green M.: t. Pac. 1860; loc. '74.
179. EILAND, Enoch: b. Ark. -; tr. Pac. 1930; Calif. '39; d. '42 (age 63).
180. ELLIS, John W.: b. N.C. -; trans. to Pac. 1855 (prob. from Ala); d.'56.
181. ELLIS, Thomas O.: t. Pac. 1858; disc. '60.
182. EMMONS, Grover Carlton: b. Florida -; t. N. Mex. 1913; Pac. '16; G.C. '30, 38, ex.-officio del. Uniting Conf. '38; So. Calif. -Ariz. '39; d. '44 (age 58).
183. EMORY, Joseph: b. Penn. -; t. Pac. 1858; Colu. '67; Pac. '89; ret. '09; eff. '10; ret. '14; d. '24 (age 92).
184. ENNIS, James Riley: t. Ark. 1900; Okla. '07; Colu. '09; E. Colu. '10, sy. '13; loc. '15 (ent. Baptist Min.); cred. Bapt. Ch. to Pac. '24; Ariz. '24; Pac. '25; ret. '27, Calif. '39, ret.
185. EPPS, David W.: trans. to Pac. 1859; d. '60 (age 36).
186. EVANS, Morris: b. Ky. 1828; t. Louisville '48; Pac. '52; loc. '64; r'ad. Ky. -; d. 1905.
187. FAIRFIELD, Claude Russell: t. Pac. 1915; loc. '22.
188. FEATHERSTUN, Francis Marion: t. Miss. 1853; Tenn. '65; Miss. -; Pac. '79; Miss. '84.
189. FEATHERSTUN, Henry Walter: b. Miss. 1849; t. Miss. '71; L.A. '76; Pac.'82; Miss. '84.
190. FEATHERSTUN, Lewis R.: b. Ill. 1851; t. Miss. '73; L.A. '79; Pac. '80; d.'83.
191. FENTON, W. J.: Colu. to Pac. 1900; Colu. '15; N.W. -; Pac. '22; N. Tex. '26.
192. FEW, Amos P.: Little Rock 1884; Pac. '87; Little Rock '98.
193. FIELDS, M. C.: Tex. 1872; Pac. '76; loc. '77; r'ad. Pac. '78; sy. '83; eff. '84; Vir. '87.
194. FINLEY, J. G. F.: L.A. to Pac. 1897; L.A. '98.
195. FINLEY, William A.: t. Pac. 1864; Colu. '66; Pac. '72; loc. '84; r'ad. Pac.'95; loc. '99.
196. FISHER, Orcenith: b. Ver. 1803; Tex -; E. Tex. '45; Tex. '49; loc. '49; r'ad E. Tex. -; Pac. 1855; G.C. '70; Tex. '70; N.W. Tex. '75; Tex. '79; d. '80.
197. FITCH, E. L.: trans. to Pac. 1904; E. Colu. '05.
198. FITZGERALD, Oscar Penn: b. N.C. -; t. Ga. 1853; Pac. '55; G.C. '66; sy. '76; G.C. '78; '82; elected Bishop '90; d. '11. (age 73).
199. FLANAGIN, Mallory: t. N.Tex. 1905; Ind. Miss. '06; W. Okla. '10; Pac. '12; L. A. '20; Pac. '22; ret. '37; Calif. '39, ret.
200. FLEMMING, G. W.: Tex. to Pac. 1869; loc. '71; - Tex. to Pac. '73; loc. '76.
201. FLETCHER, William Gregory: t. Florida 1899; Pac. '20; N.W. Tex. '31.
202. FOLSOM, J. W.: So. Ga. to Pac. 1884; no. rec. '87.
203. FORD, Chester Arthur: t. Ariz. -; Pac. '37; disc. '39.
204. FORESMAN, J. O.: t. Kan. Miss. 1858; St. Louis '60; Kan. -; Pac. '65; loc.'66.
205. FORMAN, George William: t. L.A. 1908; Ariz. '22; Pac. '23; Calif. '39.
206. FOSTER, C. K.: t. Pac. 1924; Ariz. '25.
207. FOSTER, J. A.: ? Pac. -; W. Tex. 1904.
208. FOULKS, William Ernest: b. Ky. 1860; t. N.Mex. '95; Pac. '22; ret. '29; d. '37.
209. FRAZER, Guy H.: t. Pac. 1894; loc. '10.
210. FREEMAN, R. B.: t. S.W. Mo. 1906; Pac. '10, Memphis, '11.
211. FRENCH, James Thompson: b. Vir. 1866; t. W. Vir. '89; N. Mex. '96; W. Va. '02; Pac. '02; N. Mex. '04; L.A. -; Colu. '18; N.W. '18; Pac. '19; ret. '30; Calif. '39, Ret.: d. '43.
212. FRY, John Absalom B.: b. N.C. -; t. W.N.C. '94; Little Rock, '05; Pac. '06; G. C. '22, '26; Calif. '39; d. '54.
213. FULTON, James M.: b. Vir. 1818; t. N.C. '47; Pac. '52; d. '57.
214. FUTRELL, N.: trans. to Pac. 1874; Memphis. '75.
215. GARDNER, George McDowell: b. Ga. 1865; t. Tenn. '90; W. Tex '92; loc. '97; r'ad. W. Tex. '98; Tenn. '02; Colu. '05; N.Mex. '09; Pac. '11; ret. '30; Calif. '39,

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- ret; d. '45.
216. GARRETT, H. S.: N.W. to Pac. 1922; sy. '23; no. rec. '24.
 217. GARRISON, Edwin Augustus: b. Miss. 1841; t. Miss. '65; disc. -; t. White River '70; S.W. Mo. '87; Denver '88; Pac. '90; ret. '93; d. '94.
 218. GASTON, W. G.: L.A. to Pac. 1920; N. Mex. '20.
 219. GERMAN, C. A.: N. Tex. 1911; W. Oklahoma -; Pac. '21; E. Okla. '24.
 220. GIBSON, Oscar George: b. Mo. 1895; t. Pac. '21; N.W. '28; Pac. '37; Calif. '39.
 221. GIER, Martin: t. Pac. 1858; disc. '61.
 222. GILLAN, Oscar Thomas: t. Pac. 1925; wd. '26.
 223. GILREATH, J. W. F.: No. Ga. to Pac. 1892; No. Ga. '92.
 224. GIVAN, George Henry: b. Ky. 1865; t. Louisville, '94; N. Mex. '04; L.A. '21. (Never a member of Pac. but Memoir at Pac. session '22) as L.A. Conf. discon.)
 225. GLEATON, Bascom Cuyler: t. Pac. 1935; N.W. '35.
 226. GLOVER, Milton White: b. Ky. 1813; t. Mo. (M.E.) '40; M.E.S. '45; loc. '46; r'ad. Pac. '58; L.A. '70; d. '77.
 227. GODBEY, S. M.: t. S.W. Mo. 1872; Pac. '82; White River '90.
 228. GOBER, William Roland: b. Ga. 1824; t. Miss. (M.E.) '44; M.E.S. '45; La. '46; Pac. '52; loc. '54; r'ad. Pac. '55; G.C. '66; wd. '72 (joined Cal. M.E., see roster); d. '08.
 229. GOODPASTURE, W. A.: W. Vir. 1898; Pac. '07; loc. '13.
 230. GORMAN, Frank W.: b. Eng. -; t. Pac. 1909; L.A. '11.
 231. GOUGH, Matthew John: b. Eng. -; t. Pac. 1880; loc. '96; (Cal. M.E. on cred. '98); (see roster Cal.); d. '23.
 232. GOULDER, Charles Napoleon: Memphis to Pac. 1888; sy. '95; char. passed no further rec. '96.
 233. GOULDER, William T.: b. Tenn. 1862; t. Memphis '88; Mont. -; Pac. '99; Colu. '02; N.W. '18; Pac. '18; ret. '19; d. '27.
 234. GOVETTE, C. Harold: b. Eng. 1869; t. N. Mex. '91; N. Tex. -; L.A. '03; Pac. '07; wd. '21; (ent. Cong. Min); t. Pac. '24 (r'ad. '25); d. '36.
 235. GRAHAM, Alexander: trans. to Pac. 1852; Fla. '56; Ga. '58; Fla. '63 (immediately after Civil War wd. and joined N.Y.E. of M.E.)
 236. GRAVES, Hiram Judson: b. Mass. -; So. Ga. 1904; N.W. '19; Pac. '21; d. '22 (age 62).
 237. GRAY, C. Raymond: L.A. to Pac. 1921; Ariz. '24.
 238. GRAY, Franklin G.: b. Eng. 1825; t. Pac. '53; d. '61.
 239. GRAY, James Kilbirnie: b. Scot. 1880; t. Pac. 1930; d. '33.
 240. GREEN, Lewis A.: t. No. Ga. 1891; Pac. '92; ex. '01.
 241. GREENE, B. H.: No. Ga. 1888; Pac. '92; No. Ga. '04.
 242. GREENLEE, Milton Harlan: t. Pac. 1922; N.W. '34.
 243. GRENFELL, Sidney Evan: b. Wales 1870; t. E. Colu. '99; loc. '03; r'ad. So. Ga. '05; Pac. '09; ret. '37; Calif. '39, ret.; d. '53.
 244. GRIDLEY, Cyprian: b. Ohio 1816; t. Miss. (M.E.) '41; M.E.S. '45; La. '46; loc. -; r'ad. Pac. '52; loc. '53; r'ad. Pac. '57; loc. '59; d. about '80.
 245. GROVE, Millard Fillmore: L.A. 1879; loc. -; r'ad. Pac. '83; loc. '84.
 246. GROVES, Alexander: t. Pac. 1866; L.A. '70.
 247. GRUWELL, Jacob: b. Ohio 1807; t. Pac. Nov. '56; loc. '65; r'ad. Pac. '68; ret. '83; d. 1900.
 248. GUNBY, L. W.: Mo. to Pac. 1909; Denver '10.
 249. HADLEY, Harvey: r'ad. Pac. (fr. M.E.) 1860; loc. '61.
 250. HAMILTON, M.C.: Mont. to Pac. 1916; E. Okla. '16.
 251. HANNON, John: Vir. 1871; Pac. '87; Vir. 1900.
 252. HARBIN, Andrew Vandiver: S.C. 1895; L.A. '97; Pac. 1900; W. Tex. '03; Central Mex. Miss. '04; W. Tex. '06; S.C. '08; Upper S.C. '14; Pac. '15; S.C. '18.
 253. HARGIS, Lionel D.: b. Ky. 1834; t. Pac. '59; sy. '78; ret. '92; d. '06.
 254. HARMON, G. C.: Colu. to Pac. 1894; stricken from rolls "under censure" '95.
 255. HARPER, E. J.: L.A. 1889; So. Ga. -; Pac. '01; wd. '03; N.W. (cred. res. by Pac.) '18.
 256. HARRIS, George Claybourn: t. N. Ala. 1895; N. Mex. 1900; L.A. '01; No. Ga. '09; L.A. '11; Pac. '22; ret. '24; Calif. '39; ret.; d. '39

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257. HARRIS, J. C. C.: t. N.C. 1879; L.A. '79; Pac. '79; L.A. '84; Loc. '85.
258. HARRISON, Derrell: b. Ala. 1856; t. Pac. '04; ret. '24; d. '27.
259. HARRISON, S. W.: t. L.A. 1905; Pac. '06; disc. '10.
260. HARTMANN, P.D.: Mont. to Pac. 1908; Mont. '09.
261. HARTSFIELD, F. Elsworth: W. No.C. to Pac. 1933; N.W. '34; Pac. '39; Calif. '39.
262. HARWELL, Clarence Theodore: t. Pac. 1912; loc. '22; r'ad. Pac. '25; Calif. '39.
263. HARWELL, George Otis: t. Pac. 1912; sy. '16; eff. '17; Calif. '39.
264. HASELDEN, William Rutherford; t. E.Colu. 1907; Pac. '08; Calif. '39.
265. HAVER, Stanley: t. Pac. 1917; Cent. Tex. '19.
266. HAWKINS, Lewis T.: t. Pac. 1859; loc. '63.
267. HAWLEY, Lawrence Francis: t. Pac. 1937; Calif. '39.
268. HAY, Horace: t. Cen. Tex. 1922; Pac. '26; So. Calif. -Ariz. '39.
269. HEALEY, James: b. Ill. 1855; t. Miss. '81; L.A. '89; Pac. '97; L.A. '99; Pac. '04; sy. '14; ret. '16; d. '26.
270. HEDGPETH, Joel: b. Mo. 1840; t. Pac. '66; ret. '08; d. '22.
271. HEDGPETH, Joel Frank: b. Ariz. 1877; t. N. Mex. '05; L.A. '14; Pac. '21; sy. '28; eff. '31; d. '33.
272. HEDGPETH, Lewis J.: b. Mo. -; t. Pac. 1862; L.A. '75; d. '12 (age 75).
273. HEETEBRAY, John Andrew: b. Netherlands 1864; t. Pac. 1928; ret. '37; Calif. '39; d. '41.
274. HEILMAN, Karl Kenneth: b. Iowa -; t. Pac. 1934; So. Calif. -Ariz. '39; d. '55 (age 58).
275. HENDERSON, H. A. M.: Ky. to Pac. 1879; Ky. '81.
276. HENDRICKSON, Leon Wesley: Vir. to Pac. 1918; wd. '22.
277. HENDRIX, John W.: S.W. Mo. 1907; Pac. '10; N. Mex. '11.
278. HENSON, J. L.: trans to Pac. 1903; no rec. '04; Okla. -; Pac. '07; W.Okla. '14.
279. HOAG, Charles W.: cred. United Breth. to Pac. 1894; L.A. '97; E. Colu. -; Pac. '02; L.A. '03.
280. HODGSON, Mark: b. Eng. 1865; t. N. Mex. '93; G.C. '98; Pac. '03; Sy. '19; ret. '24; d. '39.
281. HODNET, W. F.: Ariz. to Pac. 1925; N. W. '25.
282. HOFFPAUER, N. F.: L.A. to Pac. 1909; wd. '12.
283. HOFFPAUIR, A. R.: La. to Pac. 1932; La. '34.
284. HOGE, C. M.: t. Pac. 1860; wd. '67 (ent. P.E. Min.)
285. HOLDEN, Francis Harvey: t. Pac. 1915; disc. '23.
286. HOOVER, Daniel Avery: cred. Nazarine Ch. to Pac. 1922; Calif. '39.
287. HOPKINS, Isiah L.: b. Mary. 1831; t. Pac. '57; ret. '83; d. '86.
288. HORINE, G. L.: Mont. to Pac. 1912; sy. '13; eff. L.A. '15.
289. HORN, John Wesley: b. Tex. -; t. N. Tex. 1879; Tex. '89; Pac. '01; ret. '22; d. '25.
290. HOSS, Elijah Embree: b. Tenn. 1849; t. Holston '69; Pac. '72; W.N.C. '75; -- (elec. Bishop 1902)
291. HOUCK, J. D. F.: t. Pac. 1896; Mo. '04.
292. HOUSEHOLDER, Donald Howard: b. Ohio 1902; t. Pac. '28; Ariz. '32; Pac. '36; So. Calif. -Ariz. '39.
293. HOWARD, Benjamin C.: b. Ga. 1813; t. Pac. '58; ret. '74; sy. '75; eff. '76; sy. '77; eff. '78; ret. '79; sy. '82; ret. '83; d. '97.
294. HOWARD, Charles Robert: b. Ore. 1866; t. Colu. '95; E. Colu. '97; N.W. '18; Pac. '20; ret. '29; d. '30.
295. HOWARD, George G.: t. Pac. 1865; disc. '66 (d. soon).
296. HOWARD, J. T.: b. Canada -; t. Pac. 1878; wd. '83.
297. HOWARD, Martin V.: t. Pac. 1882; Colu. '88.
298. HOWARD, Silas L.: t. Pac. 1861; ex. '62.
299. HOWARD, W. H.: Iowa 1858; prob. trans. to Pac. '72; loc. '76; r'ad. Pac. '79; sy. '85; eff. '86; Colu. '88.
300. HOWELL, Robert Payne: b. Ill. 1867; t. Ill. '89; L.A. '02; Pac. '22; ret. '23; d. '26.
301. HOWELL, Thomas K.: b. Ark. 1843; t. Pac. '70; d. '72.
302. HOWLETT, Alfred C.: t. Pac. 1859; loc. '64; r'ad. Pac. '65; Colu. '66.
303. HUFF, C. W.: t. Pac. 1902; Miss. '08 (sup. pastor Pac. 1911-17).

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304. HUFF, John G.: t. Pac. 1859; loc. '65.
305. HUFF, John Isaac: b. Ill. 1882; cred. Friends Ch. to Pac. '22; Sab. '36; eff. '37; Calif. '39; d. '42.
306. HUGHES, Thomas Franklin: Ark. to Pac. 1918; L.A. '19; Pac. '22; Ariz. '22.
307. HUMPHRYES, George Willis: b. Eng. 1828; E. Free Meth. Ch. '65; cred. F.M. to Pac. '77; ret. '82; d. '82.
308. HUNSAKER, Archibald L.: b. Ky. 1831; t. Memphis '54; Pac. '75; loc. '83; r'ad. Pac. '84; sy. '94; ret. '98; d. '11.
309. HUTTON, John S.: b. Eng. 1836; t. Miss. '74; Pac. '78; d. '93.
310. HYDEN, John Calvin: b. Tenn. 1826; t. Holston '49; Western -; Pac. '75; ret. '89; eff. '90; ret. '01; loc. '03; restored ret. '04; d. '05.
311. IDEN, W. A.: trans. to Pac. 1904; loc. c. '06.
312. JACKSON, P. B.: S.C. to Pac. 1888; S.C. '89.
313. JACKSON, Robert L.: W. Okla. to Pac. 1923; Tex. '27.
314. JAMIESON, Hugh William: b. La. 1886; t. La. '08; loc. '18; r'ad. Pac. '26; Calif. '39; d. '58.
315. JENKINS, James Sargent: t. Pac. 1891; L.A. '91.
316. JENKINS, M. G.: N.W. Tex. to Pac. (no further rec.) 1888.
317. JETER, Jerry: Balt. 1902; Okla. '10; N. Mex. '17; Pac. '19; loc. '31.
318. JOHNSON, Benjamin Rice: b. Vir. 1807; t. Mo. (M.E.) '30; M.E.S. '45; Pac. '54 (from St. Louis); ret. '62; eff. '68; Colu. '70; G.C. '74; loc. '74.
319. JOHNSON, J. A.: trans. to Pac. 1904; Louisville '06.
320. JOHNSON, James G.: Cumberland Presby. Min.; t. Pac. Feb. 1856; loc. '64 (re-ent. Cumb. Presby Ch.).
321. JOHNSON, J. H.: Mont. to Pac. 1891; loc. '93.
322. JOHNSON, Maurice McCardle: t. Pac. 1923; disc. '25 (for unacceptability).
323. JOHNSON, Norman Francis: b. Mo. 1874; t. Mo. '02; Pac. '20; Calif. '39; d. '58.
324. JONES, Charles P.: b. N.C. 1823; t. N.C. (M.E.); '41; M.E.S. '45; St. Louis '69; Pac. '74; wd. '77. (Cal. M.E. on cred. '77, see roster Cal. M.E.).
325. JONES, John L.: Colu. to Pac. 1899; L.A. '99; Pac. '02; Ala. '04.
326. JONES, J. M.: trans. to Pac. 1852 (never came-re'trans.).
327. JONES, John P.: t. Ala. 1857; E. Tex. '61; loc. -; r'ad. Pac. '69; loc. '73; r'ad. L.A. -; loc. -.
328. JONES, Levi Sanborn: b. Ala. 1854; t. Miss. '84; trans. to Pac. '04; Denver '08; Pac. '09; L.A. '20; N. Mex. -; Pac. '23; ret. '29; d. '36.
329. JONES, Martin F.: t. Pac. 1857; disc. '59.
330. KARR, Ira: S.W. Mo. to Pac. 1911; S.W. Mo. '12.
331. KELLEY, John David: b. Ark. 1868; t. N. Ark. '97; Pac. '23; sy. '28; ret. '32; d. '34.
332. KELLY, John W.: b. S.C. 1825; t. S.C. (M.E.) '44; M.E.S. '45; Pac. '52; S.C. '53; d. '85.
333. KELSAY, James: b. Ky. 1826; t. Pac. Nov. '56; Colu. '66; Pac. '69; Colu. '88; d. (during Conf. yr. 1889-90.)
334. KENNEY, John J.N.: b. Ga. 1860; t. No. Ga. '83; Pac. '92; L.A. '95; Pac. '98; G.C. '02, '10; L.A. '10; Pac. '13; d. '29.
335. KENNEY, John Robbins: b. Ga. 1890; t. Pac. '15; G.C. '38; Uniting Conf.; California '39; d. '58.
336. KIDD, Clarence Wilkinson: t. Pac. 1931; Calif. '39.
337. KINCAID, W. H.: b. Mo. 1864; Mo. '89; Ind. Miss. -; Pac. 1900; ret. '03; d. '04.
338. KOLBE, John C.: Tex. to Pac. 1858; loc. '61; d. during Conf. yr. '61-'62.
339. KNUDSEN, Einar Ingvar: t. Pac. 1930; So. Calif.-Ariz. '39.
340. LAIRD, Orley Egbert: b. Ill. 1868; t. Ill. '17; Pac. '22; ret. '37; Calif. '39; d. '55. (ord. L.D. '93; L.E. '95.)
341. LALLANCE, Thomas Louis: t. La. 1889; N. Mex. '95; La. '96; N. Mex. '97; Ind. Miss. '05; N. Mex. '06; W.N.C. '09; N. Mex. '10; Pac. '21; ret. '39; Calif. '39; ret.; d. '44.
342. LAMAR Charles R.: Tex. to Pac. 1896; Tex. '98.
343. LANGSTON, O. D.: N. Ark. to Pac. 1924; N. Ala. '25.
344. LANNING, Jesse Herbert: N.C. to Pac. 1923; W.N.C. '24.
345. LARK, F. A.: Ark. to Pac. 1902; sy. '06; Ark. '07.

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346. LATIMER, Robert A.: t. Pac. 1855; L. A. '70; loc. --.
347. LAVENDER, Theodore B.: b. Ill. 1856; t. Ill. '82; L. A. '08; ret. '20; Pac., ret., '22; d. '33.
348. LAW, H. M.: t. N. Mex. 1909; loc. '11; r'ad. Colu. '12; N. Tex. '19; Pac. '23; loc. c. '33; r'ad. Pac. '34; N. Tex. '34 (an Asst. Prof. at S. M. U. from '26).
349. LAYSON, Alfred E.: t. Pac. 1871; disc. '72; d. Conf. yr. '72-'73.
350. LAYSON, William Humboldt: t. Pac. 1880; disc. '82.
351. LEACH, John W.: b. Ky. --; t. Cal. (M. E.) 1859; wd.; t. Pac. 1859; L. A. '72; wd. '78 (So. Cal., M. E. on cred. '78); d. '11 (age 84).
352. LEDBETTER, E. L.: Memphis to Pac. 1928; Memphis '29.
353. LEE, Andrew F.: cred. Unit. Breth. Ch. to Pac. 1892; ret. '97; loc. c. '04.
354. LEE, Theophilus, Jr.: N. Tex. to Pac. 1923; loc. '28.
355. LEE, William Jehu: b. Ark. 1870; t. S. W. Mo. 1900; N. W. Tex. '03; L. A. '11; Pac. '16; N. W. '23; Pac. '24; Calif. '39; d. '49.
356. LEWIS, T. D.: t. Pac. 1876; Ill. '77.
357. LEYNE, Dennis B.: b. Ire. --; t. Ala. 1846; Pac. '52; trans to -- '54; Florida to Ala. '58.
358. LINDSEY, Leroy Edmund: t. Pac. 1938; Calif. '39.
359. LINDSEY, William Andrew (or Allen): b. Ill. 1862; t. Pac. '96; d. '15.
360. LOCKLEY, Elijah B.: b. Ga. 1828; t. Ala. '47; Pac. '52; loc. Feb. '56; r'ad. Pac. Nov. '56; char. sup. '68; '70, loc.; d. '71.
361. LOCKS, R. E.: trans. to Pac. 1918; L. A. '19.
362. LONG, Charles William: t. Pac. 1904; loc. '16; r'ad. Pac. '20; Calif. '39.
363. LONG, William H.: cred. Cong. Ch. to Pac. 1852; ex. '53 (said to be assumed name and forged cred.).
364. LONGACRE, Isham William: trans. to Pac. 1923; ret. '37; Calif. '39; ret.; d. '42.
365. LOVE, George F.: tr. Pac. 1934; disc. '35.
366. LOVELL, James N.: t. Pac. 1859; loc. '68; r'ad. Pac. '69; Colu. '71; Pac. '73; ret. '76; sy. '77; ret. '79; loc. '82.
367. LUCKY, William T.: t. Mo. 1860; Pac. 1861; loc. '68.
368. LUTZ, A. S.: t. La. --; trans. to Pac. 1904; trans to -- '07.
369. LYONS, James L.: W. Tex. 1917; L. A. '19; Ariz. '22; Pac. '30; So. Calif.-Ariz. '39.
370. MAHON, Robert H.: t. Memphis --; Pac. 1875; Memphis '77.
371. MAHON, William Jackson: b. N. C. 1816; t. Memphis '44 (M. E.); M. E. S. 1845; loc. --; r'ad. Memphis '61; Pac. '74; ret. '98; d. '04.
372. MALONE, Joseph F.: b. Ala. 1828; t. Tenn. '45; St. Louis '51; Pac. '52; Tenn. '54.
373. MARSHALL, A. L.: Mont. to Pac. 1916; Mont. '17.
374. MARTIN, Azariah: t. Pac. 1859; loc. '63.
375. MARTIN, B. Joseph: t. Pac. 1935; So. Calif.-Ariz. '39.
376. MARTIN, Charles Parker: b. Tex. --; t. N. Tex. 1906; Pac. '13; Ariz. '25; Pac. '28; Calif. '39; d. '59.
377. MARTIN, J. C.: Ariz. to Pac. 1925; N. W. '25.
378. MARTIN, J. M.: b. Miss. --; t. La. --; Pac. 1899; d. '01.
379. MARTIN, Robert C.: t. Pac. 1855; Colu. '66.
380. MASON, W. H.: Balt. to Pac. 1871; L. A. '74.
381. MATTHEWS, John: b. Penn. 1826; t. Tenn. '46; Pac. '52; loc. '54; r'ad. Tenn. --; d. 1907.
382. MAUPIN, Milton: b. Tenn. 1829; t. Pac. '55; disc. '57; t. Holston '59; N. Tex. '67; d. '71.
383. McCANN, Bishop Sawyer: b. Ark. 1864; t. St. Louis '13; Pac. '20; ret. '39; Calif. '39; ret.; d. '50.
384. McCANN, Jesse LaFayette: t. Pac. 1923; N. W. '26.
385. McCARTER, W. Robert: b. Tex. 1871; t. N. Tex. '97; N. W. Tex. '24; Pac. '31; sy. '33; ret. '34; Calif. '39, ret.; d. '44.
386. McCAUSLAND, Chatham Lee: b. Mo. --; t. Pac. 1897; L. A. '97; Colu. '04; E. Colu. '14; Mont. '16; N. W. '19; Pac. '23; ret. '39; Calif. '39, ret.; d. '46.
387. McCLAY, John: cred. M. E. Ch. to Pac. 1866; loc. '68 (see roster Cal. M. E.).
388. McCLEAREN, William M.: Tenn. 1906; Pac. '13; loc. '30.
389. McCLURE, J. T.: N. Tex. to Pac. 1914; N. Mex. '15.

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390. McDOWELL, William T.: t. Pac. 1891; L.A. '91.
391. MacKAY, A. E.: cred. Christ. Ch. to Pac. 1913; loc. '14.
392. McKNIGHT, Henry Montesquie: b. Tenn. 1851; t. Pac. '78; sy. '81; loc. '82; r'ad. Pac. '83; L.A. '99; Pac. '02; ret. '06; eff. '11; ret. '18; d. '21.
393. McPHEETERS, Chilton Claudius: t. Pac. 1939; Calif. '39.
394. McPHEETERS, Julian Claudius: b. Mo. 1889; t. St. Louis 1909; N.W. '21; Ariz. '23; Pac. '30; Uniting Conf.; Calif. '39.
395. McPHERSON, W. R.: trans. to Pac. 1919; N. Mex. '21.
396. McVEIGH, Charles C.: t. Pac. 1880; ex. '81.
397. McWHORTER, Euclid H.: t. N. Ala. 1891; Pac. '93; N.C. '03.
398. McWHORTER, W. Milton: t. Pac. 1874; loc. '81; r'ad. Pac. '83; loc. '84.
399. MEARS, K. M.: Colu. to Pac. 1912; Colu. '13.
400. MELBERT, M.H.: Tex. to Pac. 1926; Tex. '29.
401. MENARD, William Thompson: t. Little Rock 1907; Pac. '22; N.W. '33; Pac. '34; Calif. '39.
402. MEREDITH, Henry C.: S.W. Mo. 1887; Pac. '93; loc. '04 (had left M.E.S. '05); d. '08.
403. MILLER, Aaron Garnett: t. Pac. 1925; wd. '26.
404. MILLER, E. Kirby: b. Mo. 1829; t. Mo. 1851; Pac. '64; G.C. '70, '74; Mo. '78; d. 1904.
405. MILLER, Joseph E.: b. Ky. 1811; ent. Min. Meth. Prot. Ch. 1838; cred. to Pac. '66; L.A. '70.
406. MILLER, Tilford A.: b. -- 1851; t. Pac. '75; disc. '81.
407. MILLIKAN, Leander Jackson; b. Ky. 1862; t. Ill. '98; L.A. '08; Pac. '22; ret. '25; d. '32.
408. MILLINGTON, Zachariah Paddock; t. Pac. 1889; loc. '94.
409. MINEAR, Adam: t. Ohio (M.E.) 1829; loc. '32; r'ad. Ohio '33; Mich. '37; loc. '38; cred. surrendered --; t. Pac. '52; ex. '53.
410. MINER, Rhys Arthur: t. Pac. 1939; Calif. '39.
411. MOBLEY, Benjamin Henry: b. Ga. 1876; t. N.Ga. '96; L.A. '11; Mont. '17; N. W. 18; Pac. '19; Calif. '39; d. '44.
412. MONK, William: probably trans. to Pac. 1870; L.A. '70.
413. MONTGOMERY, C. R.: La. to Pac. 1897; Little Rock '98.
414. MOODY, T. L.: Tenn. to Pac. 1872; Tenn. '73.
415. MOORE, Allen White: t. Pac. 1923; Ala. '24.
416. MOORE, Clinton P.: b. N.J. 1865; W.N.C. '02; Pac. '07; L.A. '15; Louisville '21; Pac. '27; ret. '36; Calif. '39, ret.; d. '45 (age 79).
417. MOORE, Henry Vincent: b. Ohio 1869; t. Pac. '04; sy. '17; N.W. '21; Pac. '24; ret. '36; d. '38.
418. MOORE, Jere Early: b. Vir. 1851; t. Holston '78; loc. '82; r'ad. Holston '89; Pac. '99; d. '22.
419. MOORE, M. M.: t. Pac. 1852; disc. '53.
420. MOORE, Theophilus W.: N.C. to Pac. 1855; N.C. Nov. '56.
421. MOORE, William Harry: N. Ala. to Pac. 1930; W. Tex. '35.
422. MOORES, William: b. Tenn. 1808; t. Tenn. (M.E.) '35; Ala. '38; M.E.S. '45; Ark. '48; Wachita '54; Little Rock '66; Pac. '69; L.A. '70; d. '91.
423. MORGAN, Clay P.: W. Tex. to Pac. 1920; L.A. '21; Pac. '22; disc. '25.
424. MORTON, Hilton Osro: t. Pac. 1938; Calif. '39.
425. MOWRE, Emery Howard: b. Iowa 1864; t. L.A. '99; Colu. '12; L.A. --; Pac. '15; d. '26.
426. MUNGER, H. S.: cred. Unit. Breth. Ch. to Pac. 1893; ex. '95.
427. MURPHY, Ulysses Grant: E. Meth. Prot. Ch. 1892; cred. Meth. P. Ch. to Pac. '11; Calif. '39.
428. MURRISH, James T.: W. Tex. to Pac. 1886; wd. '87 (Cal. Conf. M.E. on cred. '87, see roster of same).
429. NEAL, James Henry: b. Ky. --; t. Pac. 1861; loc. c. '83; r'ad. Pac. '84; sy. '89; eff. '90; loc. '94; d. '16 (age 83).
430. NEATE, Henry: b. Eng. 1842; t. Pac. '79; sy. '96; eff. '97; sy. '10; eff. '11; ret. '14; d. '35.
431. NEEDHAM, Jeremiah Bibb: N.C. 1898; Pac. '98; N.W. '19; Pac. '32; W.N.C. '33.
432. NEEDHAM, Zachariah Job: b. N.C. 1861; t. N.C. '86; Pac. '90; ret. '20; Calif.

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- '39, ret.; d. '44.
433. NEILL Grover C.: b. N.C. 1885; t. Pac. '09; d. '11.
434. NELSON, William Hamilton: b. La. 1878; t. N.W.Tex. '02; Tex. '08; Pac. '11; L.A. '15; Pac. '16; G.C. '22; ret. '39; Calif. '39, ret; d. '56.
435. NEWTON, Charles H. E.: b. N.H. --; t. Ala. (M.E.) 1843; M.E.S. '45; loc. --; r'ad. Pac. '58; Colu. '66.
436. NEWTON, George H.: b. N.Y. 1820; t. Mo. '53; disc. --; t. Pac. '76; sy. '88; eff. '89; sy. '92; d. '98.
437. NICHOLLS, Earl Robert: t. Pac. 1911; disc. '13.
438. NICHOLS, Alec Gerald: t. Pac. 1931; So. Calif.-Ariz. '39.
439. NICHOLSON, Enoch E.: Tenn. to Pac. 1860; (apparently never came).
440. NILES, Frank: t. Louisville 1908; Pac. '08; disc. '12.
441. NOBLE, Owen Price: b. Mo. 1838; t. Western '70; Ill. --; Pac. '01; ret. '08; d. '27.
442. NORTHRUP, Barker: t. Pac. 1910; L.A. '12.
443. NUNN, R. E.: Western 1894; trans. to Pac. '03; loc. '16.
444. NUNN, William Walker: trans. to Pac. 1903; Tex. '05; loc. --; r'ad. Pac. '22; loc. '24.
445. ODOM, Alexander: b. Ga. 1841; t. No.Ga. '70; Pac. '74; ret. '12; d. '16.
446. O'REAR, Arthur Thompson: b. Vir. --; t. Ky. 1904; W.Vir. '12; L.A. '15; Pac. '20; So. Calif.-Ariz. '39; d. '46 (age 68).
447. O'REAR, Edward Parsons: b. Ky. 1907; t. Pac. '31; So. Calif.-Ariz. '39.
448. ORR, W. A.: b. Va. 1860; t. Holston '02; Pac. '03; Colu. '07; E. Colu. '09; wd. '13 (ent. Presby. Min.); cred. Presby. Ch. to Pac. '18; d. '22.
449. OVERTON, David F.: t. Pac. 1868; loc. '72.
450. OVERTON, James M.: b. Mo. 1836; t. Pac. 1861; loc. '66; r'ad. Pac. '68; loc. '86.
451. OWEN, W. P.: E. Colu. to Pac. 1906; Mo. '06.
452. PAGE, Edward J.: t. Pac. 1898; loc. '04.
453. PAGE, Perryman Frederick: b. Canada 1851; t. Pac. '75; ret. '20; d. '23.
454. PALMER, Edwin: t. Pac. 1882; sy. '89; loc. '90; r'ad. Pac. '92; E. Colu. '92; Pac. '94; loc. '96; r'ad. & loc. Pac. '99.
455. PARKER, Joseph Martyn: b. N.C. 1857; cred. Meth. Prot. Ch. to Colu. Conf. '91; Pac. '93; loc. '02; r'ad. Pac. '11; ret. '19; d. '36.
456. PARKER, Peter Pearson: t. Pac. 1925; Ariz. '27.
257. PATILLO, C. E.: No. Ga. to Pac. 1891; No. Ga. '92.
458. PATTERSON, T. G.: t. Pac. 1898; loc. '03; r'ad. Pac. '04; loc. '08; r'ad. Pac. '21; N.W. '24.
459. PAUL, Alonzo Lee: b. Iowa 1852; t. Pac. '77; sup. '92; eff. '93; d. '18.
460. PAUL, Timothy S.: t. Pac. 1874; Colu. '80.
461. PAYTON, C.C.: t. Pac. 1913; disc. '15.
462. PENDLETON, A. B.: b. Ga. --; t. No. Ga. 1905; Denver '06; Mo. '16; N.W. '20; Pac. '28; Calif. '39; d. '43 (age 73).
463. PENDERGAST, Jefferson Campbell: b. Tenn. 1823; t. Holston (M.E.) '43; M.E.S. '45; Pac. '53; ret. '99; d. '02.
464. PERRY, Chappell S.: b. Ala. 1848; t. Ala. '81; loc. '92; r'ad. L.A. '94; sy. '01; ret. '11; Pac. ret. '22; d. '34.
465. PETERSON, Nathaniel Brunson: b. N.C. --; t. Mo. (M.E.) 1839; loc. '43; r'ad. Mo. '44; M.E.S. '45; St. Louis '46; Pac. '58; d. '60 (age 41).
466. PHELAN, Macum: t. N.W.Tex. 1904; Pac. '25; sab. '31; eff. '32; Cen.Tex. '33.
467. PHILLIPS, William Edward: t. Pac. 1889; loc. '05.
468. PIERCE, Wilds L.: t. Pac. 1891; L.A. '91.
469. POLLOCK, David W.: t. Mo. (M.E.) 1841; M.E.S. '45; Pac. sy. '52; Ala. '52; d. '52 or '53.
470. POPE, Sidney Parnell: b. Ky. 1871; t. Louisville '96; Pac. '03; L.A. '21; Pac. '21; ret. '37; Calif. '39, ret.; d. '42.
471. PORTER, James Laughlin: b. Tenn. 1810; t. Mo. (M.E.) '38; loc. '41; r'ad. Mo. '43; M.E.S. '45; ret. '53; no rec. '55; trans. from St. Louis to Pac. '66 (had been in Calif. since '56) sy; ret. '68; sy. '77; ret. '78; d. '82.
472. PRATT, John M.: t. Pac. 1893; loc. '03.
473. PRATT, Richard: b. Eng. --; N.Miss. to Pac. 1873; L.A. '78.

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474. PRICE, James K. P.: b. Ark. 1845; t. Pac. '65; Colu. '66; disc. '66; t. Pac. '68; sy. '86; d. '88.
475. PRINCE, A. E.: Mont. to Pac. 1912; disc. '14.
476. PROTTSMAN, W. M.: b. Ohio 1817; t. Ky. 1847; St. Louis '50; G.C. '66; So.W. Mo. (by org.) '70; Pac. '78; So. W. Mo. '79.
477. PYOTT (or PYETT), William Thomas: t. Pac. 1925; disc. '28.
478. QUATTLEBAUM, J. Olin, Jr.: t. N.W. Tex. 1912; N. Tex. '24; Pac. '28; N.W. Tex. '31.
479. RAMSEY, Preston T.: t. Pac. 1894; Denver '04.
480. RANDLE, W. A.: trans. to Pac. 1903; no rec. '04.
481. RANKIN, Charles Y.: b. Tenn. 1848; t. Memphis '73; Pac. '77; d. '91.
482. RANSOM, J. J.: Tenn. to Pac. 1886; Tenn. '87.
483. RAY, G. R.: trans. to Pac. 1905; no. rec. '06.
484. RAY, James William: t. Pac. 1889; loc. '01.
485. RAY, Thomas Allen: t. Mont. 1904; Pac. '13; N.W. '18; Pac. '19; So. Calif. - Ariz. '39.
486. RAY, William Kenneth: t. Pac. 1922; N.W. '26.
487. RAYMOND, Revaud Raymond: b. Tenn. 1855; t. White River '81; N.W. Tex. '85; L.A. '99; sy. '04; eff. '06; ret. '08; Pac. '22, ret.; d. '33.
488. REAMS, Albert R.: b. Tenn. 1859; t. Pac. '78; ex. '93.
489. RECTOR, Giles Carroll: t. Tex. 1896; Tenn. '97; Mont. '99; Holston '03; L.A. '18; Pac. '22; Calif. '39.
490. REED, Douglas Tucker: b. Tenn. 1872; -- Tenn. to Pac. '19; ret. '34; Calif. '39, ret.; d. '39.
491. REEVE, Sylvester Thomas: t. Pac. 1889; ex. '99.
492. REEVE, Thomas Ellis: t. Pac. 1911; ('16 to '32 Miss. in Africa); sy. '33; loc. '36.
493. REGAN, R. E.: L.A. to Pac. 1922; Ariz. '24.
494. RENFRO, Lewis Clark: b. Mo. 1843; t. Pac. '68; ret. '05; d. '20.
495. REXROAD, Charles Addison: b. -- 1879; t. Colu. '04; S.W. Mo. '09; E. Colu. '10; Mont. '12; Colu. '15; Mont. '17; N.W. '18; Pac. '27; d. '34.
496. REXROAD, Charles Clarence: t. Pac. 1928; Ariz. '28.
497. REYNOLDS, Ulysses Grant: b. Ky. 1863; t. Louisville '94; --; N. Ark. to Pac. '20; ret. '29; Calif. '39; ret.; d. '39.
498. RHODES, Moffett J.: b. Ark. 1882; t. Little Rock '03; Pac. '18; Ariz. '30; Pac. '32; Calif. '39 (trans. from So. Calif.); d. '51.
499. RHODES, Robert C.: Little Rock to Pac. 1915; Little Rock '17.
500. RHODES, Robert H.: t. Pac. 1870; disc. '71.
501. RICE, David Milton: b. Mo. --; t. Pac. 1858; Colu. '66; Pac. '69; L.A. '70; loc. --; r'ad. Pac. '82; sy. '89; ret. '90; d. '98. (age 70)
502. RICE, James B.: b. Mo. 1852; St. Louis '83; L.A. '04; Pac. '22, ret.; d. '30.
503. RICHARDS, W. J.: trans. to L.A. 1920; Pac. '22; Tex. '23.
504. RICHARDSON, W. H.: S.C. to Pac. 1878; S.C. '79.
505. RIDDICK, C. B.: Vir. 1856; L.A. --; Pac. '84; G.C. '86; L.A. '87; W. Tex. --; Pac. '97; N. Ala. '03.
506. ROBERTS, John Fletcher: b. Ky. --; t. Pac. 1879; ret. '04; d. '18.
507. ROBERTS, Reuben Orman: b. Tex. 1909; t. Pac. '31; Ariz. '31; Calif. '39 (by transfer).
508. ROBERTS, S. M.: N.W. to Pac. 1918; Denver '19.
509. ROBERTSON, Eli H.: b. Ill. 1833; t. Mo. & Ark. (M.E.) '52; Kan. --; cred. M. E. Ch. to Pac. '73; d. '97.
510. ROBERTSON, J. C.: t. Pac. 1900; wd. '06.
511. ROBINS, W. T.: on Pac. Conf. roll 1924; '25 listed as a supply.
512. ROBINSON, Dan Reuben: t. Pac. 1923; loc. '27.
513. ROGERS, James M.: b. Vir. --; Ark. loc.; r'ad. Pac. 1860; sy. '61; eff. '62; sy. '63; ret. '66; d. '67; (age 63).
514. ROLLINS, Floyd Winfield: b. Ill. --; t. Pac. 1924; So. Calif.-Ariz. '39.
515. RUBLE, Thomas B.: t. Pittsburgh (M.E.) 1835; Mo. '36; M.E.S.; trans. Ind. Miss. to E. Tex. '59; to Pac. '59 (no rec. of him in Pac. min.).
516. RUBUSH, George W.: b. Vir. 1852; Western Conf. '86; Denver '89; N. Mex. '90; Mo. '92; Ill. '96; Western '03; Pac. '06; d. '26.
517. RUSSELL, Benjamin Henry: b. Vir. 1812; t. Iowa (M.E.) '45; loc. '48; cred. M.

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- E. Ch. to Indian Miss. (M.E.S.) --; Mo. '50; Pac. '52; loc. '71; r'ad. Pac. '73; ret. '91; d. '97.
518. RUSSELL, Orin Lewis: b. Calif. 1874; t. Pac. '98; L.A. '16; Pac. '18; N.W. '19; sy. '21; eff. '34; Calif. '39.
519. SAGE, J. Abner: E. Okla. to Pac. 1918; Little Rock '21.
520. SAUNDERS, George S.: b. Miss. 1865; Miss. to Okla. '08; loc. '10; r'ad. Pac. '11; ret. '27; d. '37.
521. SAUNDERS, John L.: b. Ky. 1815; t. Ala. (M.E.) '41; M.E.S. '45; Pac. '52; ret. '57; d. '58.
522. SAWRIE, Robert Alexander: b. Tenn. 1840; t. Memphis '72; Pac. '74; ret. '99; d. '03.
523. SAWYER, John Raleigh: b. N.C. 1858; t. N.C. '87; Pac. '98; loc. '02; r'ad. Pac. '23; ret. '26; d. '35.
524. SCHROEDER, George W.: (formerly of Cal. Ger. M.E.), cred. M.E. Ch. to Pac. 1908; Tex. '08.
525. SCORE, John N. Russell: b. Mo. 1896; N. Ark. to Pac. 1922; Tex. '26.
526. SCURLOCK, J. F.: La. to Pac. 1868; La. '69; St. Louis '70; trans. to -- '75.
527. SEARS, A. E.: to. Mo. 1846; Pac. '63; Colu. '66.
528. SEMPEY, William Kane: t. Pac. 1929; disc. '31.
529. SENTER, W. D.: b. Tenn. --; Memphis to Pac. 1874; d. '76 (age 48).
530. SETTLE, Henry Clay: b. Ky. 1836; t. Pac. Feb. '56; ret. '59; Louisville '60; d. 1903.
531. SHADES, Leonard Paul: t. Pac. 1939; Calif. '39.
532. SHARBROUGH, M. B.: t. Miss. 1875; Pac. '78; L. A. '96.
533. SHATTUCK, David Olcott: b. Conn. 1800; t. Vir. (M.E.) '24; loc. '28; r'ad. Tenn. '31; loc. '33; r'ad. Miss. '42; M.E.S. '45; La. '46; loc. '49; r'ad. Pac. '61; loc. '63; d. '92.
534. SHAW, A. M.: trans. to Pac. 1904; Little Rock '06.
535. SHERRER, Lovick Pierce: b. Ohio --; t. W. Vir. 1896; E. Colu. 1900; Pac. '02; G. C. '18; d. '30 (age 55).
536. SHELTON, James Gilbert: b. Ky. 1829; t. Pac. '55; ret. '96; d. '97.
537. SHERRILL, W. M.: Tex. to Pac. 1908; Tex. '09.
538. SHIPLEY, J. A. Gere: t. Pac. 1897; no rec. '98.
539. SHORT, J. D. (or B): t. Mo. 1858; disc. '59; t. Mo. --; Pac. '63; Colu. '66.
540. SHULER, Robert Pierce: b. Va. 1880; t. Holston '03; N.W. Tex. '06; Cent. Tex. '10; W. Tex. '12; N. Tex. '16; L.A. '20; Pac. '22; (G.C. '26, '30, '38); So. Calif. -Ariz. '39.
541. SIM, George: b. Eng. 1828; t. Pac. '59; G.C. '74; ret. '86; d. '87.
542. SIMS, William J.: b. Miss. --; t. W. Tex. 1889; Okla. '95; E. Okla. --; Pac. '11; L.A. '14; Pac. '18; sy. '19; L.A. '20; Ariz. '22; Pac. '27; G.C. '30; Ariz. '32; So. Calif. -Ariz. '39; d. '52.
543. SIMMONS, John C.: b. Ga. 1827; t. Ga. '49; Pac. '52; G.C. '78; '98; ret. '02; eff. '03; d. '06.
544. SIMMONS, John W.: Ga. to Pac. 1858; loc. '64; r'ad. Ga. --;
545. SIMMONS, William A.: b. Ga. 1823; t. Ga. '46; Pac. '52; ret. Feb. '56; Ga. '60; (after in Fla. Conf. and ret. abt. '84 in No. Ga. Conf.)
546. SINGLETON, H. R.: Miss. to Pac. 1889 or '90; Miss. '90; Pac. '91; Miss. '92.
547. SLINKARD, Elmo: t. Pac. 1924; disc. '27.
548. SMITH, A. L.: t. Pac. 1906; disc. '09.
549. SMITH, C. E. W.: St. Louis 1874; Pac. '88; Mo. '90; St. Louis --; Pac. '93; Tex. '05.
550. SMITH, Joseph Anderson: Miss. to Pac. 1920; Miss. '23.
551. SMITH, Lucius Clayborne: t. Pac. 1893; Colu. '01; Pac. '02; sy. '26; wd. '29.
552. SMITH, Solomon: t. Pac. 1854; no rec. '55.
553. SMITH, W. B.: Colu. to Pac. 1892; Colu. '95.
554. SMITH, Wesley Leland: t. Pac. 1915; disc. '16.
555. SNELL, Calvin C.: t. Pac. 1858; disc. '61; t. Pac. '73; disc. '77.
556. SPEARS, S.W.: t. Pac. 1886; disc. '87.
557. SPENCER, Moses H.: Holston to Pac. 1860 (no rec. in Pac. Min., in Holston '61.)
558. SPINKS, Thurman: La. to Pac. 1934; loc. c. '35; r'ad. Pac. '36; La. '36.
559. SPRINKLE, Robert Lee: b. N.C. 1864; t. W. N.C. '95; Fla. '97; Pac. '08; ret.

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- '27; Calif. '39, ret.; d. '46.
560. SPURLOCK, William A.: t. Pac. 1860; L.A. '70.
561. SQUIRES, John Edwin: b. Mo. 1855; t. Mo. '83; Denver '88; Mont. '90; Pac. '96; d. '25.
562. STAHL, James W.: t. Pac. 1854; loc. '65.
563. STATEN (also STATON), Francis Marion: b. Ky. 1838; t. Pac. '59; d. '02.
564. ST. CLAIR, Fred: r'ad. Pac. 1907; wd. '08.
565. STEELE, C. O.: Memphis 1857; Little Rock to Pac. '84; ret. 1900; Little Rock '01.
566. STEM, A. F.: L.A. to Pac. 1922; Memphis '26.
567. STEWART, E. H.: Memphis to Pac. 1889; Memphis '89.
568. STEWART, John Calvin: b. Ala. --; Ala. to Pac. 1855; d. '64 (murdered in Mexico, age 43).
569. STICKLAND, Howard: ; t. L.A. 1921; Ariz. '22; Pac. '24; Calif. '39 (trans. from So. Calif.-Ariz.).
570. STRICKLAND, P.: t. Pac. 1858; disc. '59.
571. SUTHERLAND, Ben L.: Miss. to Pac. 1919; Miss. '20; Pac. '21; Miss. '24.
572. SWAFFORD, H. B.: Colu. to Pac. 1893; loc. '96.
573. SWAN, William G.: t. Pac. 1887; wd. '93.
574. SWEET, Edwin McKennon: b. Okla. 1908; t. Pac. '28; Calif. '39.
575. TAGGART, G. A.: -- to Pac. no rec.; Pac. to N.W. 1918.
576. TALLEY, Paul Hardin: W. Okla. to Pac. 1913; loc. '20.
577. TANZAY, James K.: b. Vir. --; t. Ala. 1862; Tex. '66; Pac. '67; d. '67. (murdered in Texas).
578. TATMAN, H. T.: cred. Unit. Breth. Ch. to Pac. 1905; Colu. '05; E. Colu. to Pac. & loc. '06.
579. TAYLOR, Barden W.: t. Pac. 1859; disc. '60 (expelled '63.)
580. TAYLOR, Iry: b. Tenn. 1806; t. Pac. 1857; sy. '66; ret. '68; sy. '77; ret. '78; d. '90.
581. TAYLOR, John Wesley: t. Holston 1893; Pac. '06; loc. '21.
582. TAYLOR, Willaim D.: t. Pac. 1882; ex. '99.
583. THACKER, Ernest Wickman: t. Pac. 1938; Calif. '39.
584. THATCHER, Harold Louis: t. Pac. 1929; Calif. '39.
585. THOMAS, Arthur L.: Ariz. to Pac. 1924; wd. '26.
586. THOMAS, J. C.: W. Vir. 1878; --; E. Colu. to Pac. 1902; loc. '04.
587. THOMAS, T.: Colu. 1881; Pac. 1900; loc. '08.
588. THOMPSON, Claude: L.A. 1896; Pac. '03; ret. '05; sy. '07; ret. '08; wd. '11.
589. THOMPSON, C. C.: b. Vir. --; trans. to Pac. 1904; Mo. '08; (d. '16, a member L.A., age 58.)
590. THORNTON, William Riley: b. Tenn. 1857; t. Tenn. '88; Ind. Miss. '95; N.W. Tex. '98; L.A. '06; Pac. '13; G.C. '18; ret. '35; d. '37.
591. TIPTON, Walter Elwin: t. Pac. 1926; N.W. '31.
592. TOTTON, J. S.: t. W.N.C. 1892; Pac. '09; sy. '17; eff. '18; sy. '19; eff. '21; wd. min. '23.
593. TOWNSEND, William Henry: t. Pac. 1884; disc. '85.
594. TOWNSLEY, Alphonso Inman: ; t. La. 1904; W. Tex. '20; Pac. '23; Calif. '39.
595. TOWNSLEY, Inman Ueber: ; t. Pac. 1937; Calif. '39.
596. TOWSON, Willard Elmore: t. Pac. 1886; Japan '92.
597. TREADGOLD, H. E.: t. Pac. 1910; disc. '12.
598. TROUSDALE, A. F.: t. Pac. (Cumb. Presb. Ch. Lic.) 1871; disc. '72.
599. TRUITT, Razzie Washington: t. Pac. 1928 (Chap. U.S.N.); So. Calif.-Ariz. '39.
600. TUGGLE, Philip: Memphis before 1858; --; L.A. to Pac. '76; sy. '76; loc. '80; d. '86.
601. TURNER, Joseph N.: t. Pac. 1865; disc. '67.
602. TURNER, Thomas Patman: t. E. Tex. 1898; N. Tex. '01; Ind. Miss. '06; Okla. '15; N.W. '19; N. Mex. '24; Pac. '29; La. '32.
603. TYSON, J. F.: No. Ga. to Pac. 1892; no rec. '93.
604. VANN, Robert L.: t. Pac. 1859; disc. '60.
605. VAUGHAN, C. L.: trans. to Pac. 1919; wd. '21.
606. VAUGHAN, B. G.: S.C. to Pac. 1913; Upper S.C. '16.
607. VAUGHAN, William Edwin: b. Miss. 1862; t. So. Ga. '88; L.A. --; Pac. '97; G.C. '02; sy. '19; d. '25.

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608. WAGGENER, Willie Overton: b. Vir. 1856; t. Vir. '76; Mont. --; Ala. --; N. Ala. --; Pac. '99; N. Ala. '04; --; L.A. --; Pac. '22, ret.; d. '23.
609. WALBECK, J. E.: N.W. to Pac. 1919; Ariz. '22.
610. WALDRAVEN, Robert Ulysses: b. N.C. 1867; t. Western '92; Denver '05; G.C. '12; Pac. '17; N.W. '32; d. '34.
611. WALKER, S.W.: L.A. 1892; --; Colu. to Pac. '08; W. Vir. '13.
612. WALL, Edward Elliott: L.A. to N. Mex. '22; Pac. '23; Calif. '39.
613. WALTERS, Augustus Frederick William: b. Ger. 1860; t. Pac. '88; White River '03; Pac. '05; wd. '11; r'ad. Pac. '20; ret. '27; Calif. ret. '39; d. '52.
614. WANN, Raymond C.: t. Pac. 1909; disc. '12.
615. WAILES, J. A.: b. Mo. --; Mo. 1884; Pac. '02; L.A. '17.
616. WALTRIP, R. A.: W. Tex. to Pac. 1918; no further rec.
617. WARD, John Milton: b. Mo. 1833; t. Pac. '58; sy. '75; eff. '79; d. '93.
618. WARD, J. R.: trans. to Pac. '05; loc. '07.
619. WARE, E. A.: to Pac. no rec., trans. Pac. to No. Ga. 1904.
620. WARREN, Benjamin E. H.: b. Vir. 1851; t. St. Louis '79; Mont. '87; loc. '01 (cred. surrendered); t. Pac. '08; r'ad. Pac. '10 (cred. res. by Mont.); ret. '17; d. '32.
621. WATKINS, Harry: t. Pac. 1889; wd. '90 (ent. another ch.)
622. WATSON, Clarence Wells: N.C. '10; L.A. '11; Pac. '14; S.C. '18.
623. WATTS, W. A.: L.A. to Pac. 1911; ex. '15.
624. WAUGH, Benjamin J.: N. Mex. to Pac. 1892; loc. '96.
625. WEBB, R. L.: Miss. 1898; --; La. to Pac. '01; wd. '11.
626. WEEMS, John Mandville: t. S.W. Mo. 1879; Denver '88; L.A. '89; Pac. '92; L.A. '96; La. '05; S.W. Mo. '08; Pac. '10; ret. '22; Calif. '39, ret.; d. '41 (age 61).
627. WERLEIN, Shepherd Halsey: t. La. --; G.C.; trans. to L.A. 1921; Pac. '22; Tex. '28.
628. WESTERN, George Wardell: t. Pac. 1919; Ariz. '22.
629. WESTFALL, William J.: t. Pac. 1909; disc. '11.
630. WHIPPLE, Samuel A.: b. Tex. --; t. Pac. 1876; no rec. '79; (returned to Tex.)
631. WHISNANT, W. L.: t. Ill. 1891; L.A. '96; sy. '99; eff. 1900; sy. '12; eff. '13; Pac. '22; sy. '24; ret. '27; Calif. '39, ret.
632. WHITAKER, Jack Ornan: W. Tex. to Pac. 1935; W. Tex. '36.
633. WHITE, Aaron Pancost: t. Pac. 1919; Louisville '21.
634. WHITE, S. W.: Ariz. to Pac. 1928; Ariz. '29.
635. WHITMER, Nathan A.: b. Ky. 1866; t. S.W. Mo. '90; --; Denver to Pac. '99; ret. '04; d. '08.
636. WHITMER, W. A.: Louisville 1889; --; Mo. to Pac. '99; loc. '02.
637. WIGHTMAN, Reginald Heber: b. S.C. --; Ky. 1909; Colu. '12; Pac. '14; L.A. '18; N.W. --; Pac. '19; ret. '22; d. '36 (age 83).
638. WILDER, W. Raymond: Ky. to Pac. 1932; N.W. '32.
639. WILKERSON (or WILKINSON) Leander Asbury: t. Pac. 1889; disc. '90.
640. WILKINSON, G. H.: Mo. 1890; L.A. --; Pac. '99; loc. '03.
641. WILLIAMS, Dallas A.: b. -- 1869; t. N.Tex. '94; --; E. Okla. to Pac. '23; ret. '37; Calif. '39, ret.; d. '53.
642. WILLIAMS, David C.: b. Wales --; t. Pac. 1905; wd. '13; t. Pac. '14; Calif. '39.
643. WILLIAMS, J. B.: t. Pac. Feb. 1856; disc. Nov. '56.
644. WILLIAMS, J. L.: L.A. to Pac. 1907; Okla. '08.
645. WILLIS, H. G.: N. Tex. to Pac. 1920; disc. '21.
646. WILSON, E. F.: E. Colu. to Pac. 1901; Ark. '03.
647. WILSON, E. S.: Ky. to Pac. 1908; wd. '09 (cred. not res. on request of Mont. '14) (cred. res. on request W. Ohio, M. E. '19.)
648. WILSON, L. C.: Little Rock 1891; --; Colu. to Pac. 1900; N. Miss. '03.
649. WILSON, R. P.: Little Rock 1878; Pac. '87; G.C. '94; Little Rock '08.
650. WILSON, S. E.: E. Tex. to Pac. 1898; L.A. 1900.
651. WIMMER, W. A.: t. Pac. 1906; disc. '07.
652. WINTERS, William McKendree: b. Ill. 1826; t. Pac. '59; loc. '62; r'ad. Pac. '72; sy. '95; d. '96.
653. WINTON, George B.: S.W. Mo. to Pac. 1885; Cent. Mexican '88.
654. WINTON, G. M.: S.W. Mo. to Pac. 1884; S.W. Mo. '90.
655. WINTON, James Braxton: b. Mo. 1847; t. S.W. Mo. '75; Pac. '83; d. '92.

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656. WOOD, George W.: b. Ga. 1809; t. Pac. '66; d. '71.
657. WOOD, Jesse: b. Ga. 1839; t. Ala. '60; Montgomery '64; Pac. '67; wd. '73 (ent. Cong. Min.); cred. Cong. Ch. to Pac. '90; Holston '98; N. Ala. --; Pac. '02; sy. '03; ret. '07; d. '21.
658. WOOD, John W.: Colu. to Pac. 1869; sy. '75; eff. '77; L.A. '81.
659. WOOD, N. D.: N.W. to Pac. 1922; N.W. '23.
660. WOODLIFF, James Franklin: t. Pac. 1917; N.W. Tex. '18.
661. WOODS, John S. L.: t. Pac. Feb. 1856; no appt. '59; loc. '60; r'ad. Pac. '61; loc. '62.
662. WOODSON, John James: t. L.A. 1920; Pac. '22; Ariz. '28; wd. '28; cred. Nazarine Ch. to Pac. '33; So. Calif.-Ariz. '39.
663. WOOTEN, J. C.: t. N.C. 1898; Pac. '99; N.C. '05.
664. WRIGHT, C. C.: t. St. Louis 1859; S.W. Mo. '71; Pac. '74; ret. '79; loc. '81; r'ad. L.A. --.
665. WYNN, Alexander M.: b. S.C. 1827; t. Ga. '49; Pac. '52; G.C. '55; Ga. '55.
666. YOES, C. E.: trans. to Pac. 1924; Denver '26.
667. YOKUM, Daniel W.: t. Pac. 1880; Colu. '81.

Nevada Annual Conference Methodist Episcopal Church 1864 - 1884

1. ADAMS, D. C.: t. Cal. 1864; Nev. '64; no. rec. '65.
2. ANDERSON, Colin: b. Scot. 1835; t. Cal. '56; Nev. '66; loc. '73; r'ad. Cal. '13; d. '17.
3. ARNOLD, Edmund (or Edwin) C.: t. Nev. 1874; Cal. '75; disc. '76.
4. BARSTOW, Osmund (or Ormond) L.: b. Mass. --; t. Nev. 1880; So. Cal. '84; d. '88.
5. BARTLEY, Thomas R.: t. Nev. 1872; loc. '75.
6. BATEMAN, Ashley Lucian Sampson: b. Ohio 1822; t. N. Ohio '48; Ore. & Cal. '51; Cal. '52; Nev. '64; Cal. '67; N. Ohio '73; d. '98.
7. BERRY, N. F.: t. Nev. 1877; disc. '78.
8. BRADSHAW, Thomas P.: b. Canada --; No. N.Y. to Nev. 1884; So. Cal. '84; d. 1905 (age 70).
9. BULLOCK, J. D.: t. Cal. 1859; Nev. '64; loc. '65.
10. CARBERRY (or CARBURY), Richard: t. Cal. 1863; Nev. '64; disc. '66.
11. CARVER, Wayne: b. N.Y. 1830; t. Oneida '54; Nev. '78; Cal. '83; d. '91.
12. CASE, Leander: t. Cal. 1860; disc. '61; t. Cal. '68; Nev. '68; loc. '77.
13. CHEENEY, William A.: t. Nev. 1870; no rec. '71.
14. CRALL, C. W.: Rock River to Nev. 1878; Rock River '81.
15. CURRIER, Ezra N.: t. Nev. 1883; So. Cal. '84.
16. CURRY, William Campbell: b. Penn. 1812; t. Cal. '57; Nev. '65; Cal. '66; d. '91.
17. DE LA MATYR, George W.: Nebr. to Nev. 1881; Wis. '84.
18. DE LA MATYR, John H.: Nebr. to Nev. s'y. 1873; eff. '75; s'y. '76; eff. '82; s'y. & Colo. '84.
19. DUNN, Thomas Skillman: b. Ohio 1831; t. Cincin. '54; Cal. '60; Nev. '64; Cal. '66; d. '89.
20. EWING, Lorr McDonald: b. Iowa 1840; t. Nev. '70; Cal. '84; d. '09.
21. FISHER, Albert N.: t. E. Genesee 1861; Cal. '64; Nev. '64; G.C. '68; E. Genesee '76-'77; Cal. '90; Ore. '01.
22. FITCH, George W.: Troy to Nev. 1873; loc. '77; (wd. '78).
23. GRAY, William Cushman: b. Vt. 1846; t. Cal. '68; Nev. '68; Pittsburg '69; Nev. '70; Colu. River. '83; Cal. '94; d. '13.
24. HAMMOND, John Dempster: t. Genesee 1866; Wis. '67; Nev. '68; G.C. '76, '80, '84; Cal. '84; d. '20.
25. HARTWELL, Henry H.: t. N.H. 1841; Cal. '64; Nev. '66; loc. '67.
26. HERTEL, Charles Augustus E.: t. N.Y. 1850; Cal. '58; Nev. '64; Cal. '65.
27. HINES, Gideon D.: t. Nev. 1877; disc. '79.
28. HINKLE, George B.: b. Md. 1828; t. Cal. '60; Nev. '64; Cal. '84; d. '13.
29. HITCHCOCK, Abraham F.: t. Cal. 1864; Nev. '64; ex. '72.

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30. HOGOBOOM, Robert: Cen. N.Y. to Nev. 1883; d. '84.
31. JAMES, George W.: t. Nev. 1881; So. Cal. '84.
32. JENNINGS, George: b. Penn. 1814; t. Phil. '35; Iowa '54; loc.; r'ad. Nev. '74; loc. c. '77; res. by Judicial Conf. on appeal '78; s'y. '79; Cal. '84. d. '87.
33. JONES, J. Lloyd: No. N.Y. to Nev. 1884; Cen. N.Y. '84.
34. KIRKBRIDE, Charles Henry: b. N.J. 1838; t. N.J. '61; Colo. '63; So. Ill. '76; Nev. '78 (s'y. to eff.); Cal. '84; d. '25.
35. LADD, Joseph T.: t. Nev. 1879; Rock River '82.
36. LEIHY, Isaac N.: b. N.Y. 1810; t. Rock River '43; Wis. to Cal. '60; Nev. '64; Cal. '65; So. Cal. '75; d. '95.
37. LUKE, N. G.: r'ad. (Certif. Erie) Nev. 1875; Cal. '84; wd. '85.
38. MASTON, W. K.: cred. M. E. S. to Nev. 1874; loc. '76.
39. McEVERS, Edward: t. Nev. 1884; Colo. '84.
40. McGRATH, Thomas H.: b. Ire. --; t. Cal. 1859; Nev. '64; G.C. '72; wd. '73.
41. McKELVEY, Charles W.: b. Canada 1833; t. Meth. New Connection '57; Nebr. (M.E.) to Nev. '75; Cal. '82; d. '09.
42. MULHOLLAND, Charles: t. Nev. 1879; discon. '80.
43. NIMS, Warren: b. N.Y. 1820; t. Cal. '58; Nev. '64; Cal. '84; d. '88.
44. ORNE, Ebenezer Henry: t. Nev. 1868; disc. '73.
45. PENDLETON, John W.: b. Iowa 1852; t. Nev. '81; s'y. '83; eff. '84; Cal. '84; d. '34.
46. POLGLASE, Alfred P. (or J.): t. Nev. 1884; Colo. '84.
47. PORTER Fred; Rock River to Nev. 1882; Rock River '83.
48. RICKER, Reuben A.: t. Nev. 1867; loc. '73; r'ad. Nev. '78; d. '82 (age 52).
49. RICKEY, Thomas J.: t. Nev. 1874; disc. '75.
50. RIGHTMEYER, Valentine: t. Cal. 1864; Nev. '72; d. '73 (malnutrition).
51. SCOTT, J. E.: t. Nev. 1873; India Miss. Conf. '73.
52. SHAW, Albert: Black River to Cal. 1863; Nev. '66; Cal. '67; loc. '70.
53. SIMPSON, William G.: Ore. to Nev. 1881; Ore. '83.
54. SIPES, John P.: t. Nev. 1868; no. rec. '70.
55. STUMP, Jonathan W.: t. Ohio 1855; Cal. '60; Nev. '66; Cal. '68.
56. TAYLOR, Archibald: b. Vir. --; t. Cal. 1866; Nev. '67; Cal. '68.
57. TEVIS, A. H.: N.W. Ind. to Cal. 1873; Nev. '74; s'y. '76; So. Cal. '77.
58. TREFREN, John Lewis; b. N.H. 1826; t. N.H. '52; Nev. '65; Cal. '68; d. '04.
59. UREN, Thomas S.: b. Eng. --; t. Nev. 1873; So. Cal. '81; d. '29.
60. VAN DEVENTER, Eugene Wallace: b. Mich. 1841; t. Kan. '72; Nev. '83; s'y. '84; So. Cal. '84; Cal. '99; d. '10.
61. WARRINGTON, F. M.: tr. fr. -- to Nev. 1879; loc. '83.
62. WELLS, A. J.: t. N. Ohio 1868; Nev. '73; Cal. '74; Nev. '75 but re-transferred to Cal.
63. WHITE, Asa Preston: b. Penn. 1835; t. Cal. '60; disc. '62; t. Cal. '66; Nev. '68; s'y. '80; loc. '83; d. '16.
64. WHITE, William J.: b. Penn. 1825; t. Cal. '63; Nev. '64; loc. '74; d. '17.
65. WICKES, James E.: b. Md. 1838; t. Cal. '61; Nev. '66; Cal. '68; d. '96.
66. WILLIS, E. R.: t. Nev. 1880; disc. '81.
67. WILLIS, Francis Marion: b. Ill. 1831; t. Cal. '72; Nev. '72; Cal. '84; d. '18.
68. WILLIS, J. B.: t. Nev. 1880; disc. '81

Language and Ethnic Groups Methodist Episcopal Church

1852 - 1939

Members of Japanese Birth or Descent:

1. AIBARA, Eiken: Japan to Cal. 1908; Japan Meth. Ch. '09.
2. ANZAI, Kasahuro: t. Cal. 1907; no rec. '12.
3. ARAKAWA, Shoyo (or Shozo): t. Cal. 1920; Japan '30.
4. ARAUCHI, I.: t. Cal. (before 1915); East Japan '18.
5. ARIMA, Hajima: t. Cal. 1918; East Japan '33.
6. ARIMA, Sumihiko: t. Cal. 1924; disc. '28.

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7. ARIMA, Sumikiyo: Cred. Presby. Ch. to Cal. 1910; s'y. '13; loc. '18.
8. ASUKURA, S.: Cred. as D. Pentecostal Ch. of Japan to Cal. 1931; disc. '32.
9. BANNO, T.: t. ; Cal. 1915; wd. '17.
10. DOI, Sohechi (or Sokichi): t. Cal. 1891; wd. '96. (had ret. to Japan and united with another ch.)
11. FUJII, Shigeo: b. Japan 1872; t. Cal. '95; Japan '95; Cal. '08; s'y. '13; eff. '17; West Japan. '24.
12. FUJIMORI, Junichi: t. Cal. 1934; Calif. '39.
13. FUJIMURA, John Shirok: t. Cal. 1930; wd. '34.
14. FUJISHIRO, Utanosuke: cred. as D. United Breth. Ch. of Japan to Cal. 1918; Calif. '39.
15. FUJINAGA, Ernest K. (or S.): t. Cal. 1929; Calif. '39.
16. FUJIWARA, Toshio: t. Cal. 1895; Japan '96.
17. FUKADA, J. Tantesuga: t. Cal. 1929; Japan Meth. Ch. '37.
18. GOTO, Chinpei Peter: b. Japan 1887; t. Cal. '24; Calif. '39.
19. GOTO, Taro: t. Cal. 1932; Calif. '39.
20. HARA, Tetsutaro: t. Cal. 1920; Calif. '39.
21. HARATANI, Iwakichi: b. Japan 1881; t. Cal. '15; Calif. '39.
22. HARUYAMA, Chozo: b. Japan 1895; t. Cal. '22; Japan Meth. Ch. '37.
23. HASEGAWA, Tetsujiro: t. Cal. 1889; Japan '94.
24. HASHIMOTO, Hideo: b. Cal. 1911; t. Cal. '37; Calif. '39.
25. HAYASHI, Francis Minoru: b. Japan 1897; cred. Ref. Ch. in U.S. to Cal. '34; Calif. '39.
26. HIGA, Gashu: t. Cal. 1922; disc. '25.
27. HIRAGA, Go: t. Cal. 1896; Japan 1900.
28. HIROTA, Zenjiro (or Jiro, or Zenro): t. Cal. 1892; Calif. '39.
29. HOHRI, Daisuke: t. Cal. 1938; Calif. '39.
30. HORIKOSH, Y.: fr. Japan Meth. Ch. to Cal. 1938; Calif. '39.
31. ICHIHASHI, Tomoyuki: t. Cal. 1903; Japan Meth. Ch. '09; d. '09.
32. ICHIMATSU, Nishimura: t. Cal. 1915; disc. '17.
33. IKEDA, Tokumatsu: b. Japan 1854; t. Japan --; Cal. '96; Japan '01.
34. IMAI, Saburo: t. Cal. 1915; East Japan '24.
35. INOUE, Isaac: b. Japan 1888; t. West Japan '12; Cal. '29; Calif. '39.
36. INOUE, Keiichi, Japan Meth. Ch. to Cal. 1937; Japan Meth. Ch. '38.
37. ISHIZAKI, Komeji: t. Japan 1887; Cal. '92; Japan '96.
38. ITO, Heijiro: t. Cal. 1924; Calif. '39.
39. IZAKI, Seiji: East Japan to Cal. 1923; East Japan '25 but perhaps not consummated as remains on Cal. rolls; Japan '30.
40. JUN, Suzuki: t. Cal. 1916; disc. '23.
41. KAMAE, T.: Japan Meth. Ch. to Cal. '38; Calif. '39.
(KAWABE, Teikichi, name changed from Matsuda, see 55.)
42. KAWASE, Kotaro: So. Japan to Cal. 1900; So. Japan '01.
43. KAWASHIMA, Suyenoshin: t. Cal. 1896; disc. '97, wd.; t. Cal. '98; disc. '03; t. Cal. '04; Japan '05; Japan Meth. Ch. to Cal. '09; G.C. '32; Calif. '39.
44. KAWASUMI, Harutoshi: b. Japan 1866; t. Japan '89; Cal. '99; Japan '01.
45. KIHARA, Hokashichi: t. Cal. 1892; no rec. '02; (later in Japan M.E. Ch.)
46. KIMURA, Katsumi: t. Cal. 1896; So. Japan 1900.
47. KITAZAWA, Tetsuji: Ore. to Cal. 1908; Japan Meth. Ch. '12.
(KOKOI, Jutaro, see YOKOI, Jutaro, no. 116.)
48. KOMURA, Harry Shigeo: b. Cal. 1909; t. Cal. '36; Calif. '39.
49. KOMURA, Tokuji: t. Cal. 1902; N.Y. '31; Calif. '39 (tr. of '31 not announced in Cal. until '39.)
50. KONO, Juhei C.: t. Cal. 1930; Calif. '39.
51. KUDO, Yo Taro: t. Japan 1897; Cal. '97; s'y. '01; loc. '02.
52. KURANAGA, T.: Japan to Cal. 1908; Japan Meth. Ch. '09.
53. MACHIDA, Thomas J.: b. Japan 1895; t. Cal. '25; Calif. '39.
54. MANABE, Yoriichi: Japan to Cal. 1915; East Japan '24.
55. MATSUDA, Teikichi (name changed to KAWABE, Teikichi), t. Cal. 1891; disc. '93.
56. MATSUNO, Kikutaro: t. Cal. 1893; disc. '94 (had ret. to Japan).
57. MATSUOKA, Koichi: Japan Meth. Ch. to Cal. 1912; East Japan '24.
58. MEYAMA (MIYAMA), Kanichi: t. Cal. 1884; Japan '90.
59. MIAZAKI, Shigeichi: West Japan to Cal. 1923; West Japan '25; Cal. '25; N.Y. '27.

The Roster

60. MITANE, Masatane: t. Cal. 1938; Calif. '39.
61. MITANI, Masauoski: t. Des Moines 1886; Cal. '97; Japan '98.
62. MIURA, Kinkichi: Japan to Cal. 1903; Japan Meth. Ch. '09.
63. MIURA, Yoshima: t. Cal. before 1915; East Japan '25.
64. MIYAGI, Tadasha: t. Cal. 1929; East Japan '32.
65. MIYAZAWA, Rokuro: East Japan to Cal. 1918; East Japan '20.
66. MORIMOTO, Jitsuzo: b. Japan 1874; t. Cal. '08; d. '19.
67. MORIMOTO, Paul: t. Cal. 1938; disc. '39.
68. MORIMOTO, Tokusaburo: t. Cal. 1896; Japan 1900.
69. MOTOKAWA, Gennosuke: cred. Ch. of Christ of Japan to Cal. 1901; d. '20-'21.
70. MUIRA, Sozabura: cred. Presby. Ch. to Cal. 1906; no rec. '08.
71. NAKAMURA, Chiujo: t. Cal. 1901; Japan '06.
72. NAITO, Y.: t. Cal. 1913; loc. '18.
73. NAKAMURA, Chuza: t. Japan 1902; Japan Meth. Ch. to Cal. '09; Japan '18.
74. NAKAMURA, Tokutaro: Japan to Cal. 1894; Japan '99.
75. NIWA, Seiichiro: t. Cal. 1921; Calif. '39.
76. NORISUE, Y.: West Japan to Cal. 1929; West Japan ('31?) (recorded in 1939.)
77. OBATA, Kingoro (or Kuyoyoro): t. Cal. 1889; Japan '03.
78. OBIASHI (or OBAYASHI), M.: East Japan to Cal. 1914; East Japan '19.
79. OIKAWA, Yugora: cred. Presby. Ch. to Cal. 1909; wd. to join Presby. '13.
80. OSHITA, Y.: West Japan to Cal. 1929; Calif. '39.
81. OSUGA, Yasuharu: b. Japan 1896; t. Cal. '32; Calif. '39.
82. OYAKAWA, Edward K.: t. Cal. 1929; disc. '31.
83. SACON, Yoshi Suke: t. Cal. 1898; s'y. '02; Japan '06.
84. SAIJO, Hiro: t. Cal. 1903; Japan Meth. Ch. '09.
85. SAITO, S.: East Japan to Cal. 1917; East Japan '27.
86. SAKAIZAWA, Fusao: t. Cal. 1908; disc. '15.
87. SASAKI, Yonasuki: East Japan to Cal. 1925; Calif. '39.
88. SATOW, Harukichi: East Japan to Cal. 1925; East Japan '27.
89. SETO, Tadakichi: t. Cal. 1920; disc. '21
90. SHINZO, Imai: t. Cal. 1903; Japan '06.
91. SHIRAISHI, K.: in Cal. appts. 1920; no other rec.
92. SO (or SOE), Otae: t. Cal. 1907; Calif. '39.
93. SUMIOKA, Suichi: cred. Presby. Ch. to Cal. 1924; s'y. '25; loc. '33.
94. SUNAMOTO, Teikichi: t. Cal. 1890; Japan '94.
95. SUZUKI, Lester E.: b. Hawaii 1909; t. Cal. '34; Calif. '39.
96. TAGASHIRA, Chiyokichi Joseph: t. Cal. 1924; East Japan '31.
97. TAKANO, T.: t. Cal. 1912; no rec. '16.
98. TAKATA, E. Shuichi: West Japan to Cal. 1923; West Japan '26.
(TAKESCHI, Ukai, see UKAI, T. no. 110.)
99. TANABE, Shigeo: t. Cal. 1933; Calif. '39.
100. TANAKA, Hisiko: t. Cal. 1908; West Japan '10.
101. TANAKA, Isao: Japan Meth. Ch. to Cal. 1937; Calif. '39.
102. TANAKA, K.: t. Cal. before 1915; East Japan '24.
103. TODA, S.: t. ; Cal. before 1914; returned to his Conf. '16; disc. ? '17.
104. TOKAHASHI (or TAKAHSHI), Taihei: t. Cal. 1899; no rec. '09.
105. TOKATORI, Iwakichi: t. Cal. 1890; d. '91 (age about 23).
106. TOKIMASA, Eisaku: t. Cal. 1896; Japan --; Cal. '08; no rec. '17.
107. TSURUDA, Genshichi: t. Cal. 1900; Japan '08.
108. TUSDA, Yasaburo (or Yasamuru): t. Cal. 1910; Calif. '39.
109. UEMURA, Seijiro: t. Cal. 1915; Calif. '39.
110. UKAI, Takeschi: Des Moines to Cal. 1894; Japan '95.
111. UTSUMI, Yoshito: t. Cal. 1919; disc. '20.
112. WATANABA, Sozaburo: t. Cal. 1927; wd. to join Cong. Min. '37.
113. YAMAKA (or YAMADA), Uzuru (or Yuzura): t. Cal. 1910; Calif. '39.
114. YAMASHITA, Hiroshi John: b. Cal. 1921; t. Cal. '38; Calif. '39.
115. YANASE, Peter Tasaku: t. Cal. 1915; disc. '16.
116. YOKOI, Jutaro: b. Japan 1888; cred. Baptist Ch. to Cal. 1934; Calif. '39.
117. YOSHIDA, Morizo: b. Japan 1857; t. Cal. '96; Japan '06; Cal. '08; d. '18.
118. YOSHIMURA, Suyikichi: cred. Presby. to Cal. 1913; wd. '16
119. YOSHIOKA, Katahide (or Seimei): t. Cal. 1910; Calif. '39.

CROSS IN THE SUNSET

California Annual Conference
Methodist Episcopal Church

1852 - 1939

Members of Oriental and Spanish American Birth or Descent:

Chinese

1. CHAN, Chuk Nam: t. Cal. 1912; leave of abs. '23; wd. '28.
2. CHAN, Hon Fan: b. China 1859; t. Puget Sound '85; Ore. '86; Cal. '90; So. Cal. '98; Cal. '04; ret. '25; d. '37.
3. CHAN (or CHANG), Lok Shang: b. China 1870; t. Cal. '99; cred. Wesleyan Ch. of China 1900; N.E. '03; Cal. '07; Central China; Cal. '09; ret. '38; Calif. '39; d. '41.
4. CHAN, Sing Kai: cred. M.E. Ch. Canada to Ore. 1902; Cal. '15; sab. '33; ret. '34; Calif. '39; d. '53 (age 98).
5. CHOW, Theodore: t. Cal. 1905; wd. '28.
6. FONG, Sui: b. China 1852; t. Cal. '94; d. '97.
7. HU, Po Mi: China to Cal. to China 1869 (for elec. to deacon).
8. HU, Sing Mi: b. China --; China to Cal. to China 1869; Cal. '70; China '77.
9. JEE, Eck: t. Cal. 1901; disc. '05.
10. JUNG, A. Meng (Amen Jung): b. China --; t. Cal. 1900; ret. '08; d. '09 or '10 (age 59).
11. LEE, Edwar: t. Cal. 1937; Calif. '39.
12. LEE, Gar Chin: b. China --; t. Cal. 1894; d. 1900.
13. LEE, Lim Poo: t. Cal. 1934; Calif. '39.
14. LEE, Ton Hay: t. Cal. 1894; disc. '98.
15. LE, Yu Me: China to Cal. to China 1869 (for elec. to deacon).
16. LING, Neng Chick: China to Cal. to China 1869 (for elec. to deacon).
17. MAN, Chee: t. Cal. 1905; disc. '08.
18. SHING, Kwok Wai: t. Cal. 1924, disc. '27.
19. SIA, Sek Ong: China to Cal. to China 1869 (for elec. to deacon).
20. SING, Ching Sing: China to Cal. to China 1869 (for elec. to deacon.)
21. TAAM, Tso T.: b. China 1904; cred. Cong. Ch. as D. Cal. '39; Calif. '39.
22. UNG, Pek Sing: China to Cal. to China '869 (for elec. to deacon).
23. YEK, Ing Kuang: China to Cal. 1869 (for elec. to deacon).
24. YUE, Kwai: b. China 1871; t. Cal. '97; d. 1915.

Spanish American

1. DURAN, Bonifacio: t. Cal. 1924; disc. '25.
2. GUTIERREZ, Joaquin J.: to. Cal. 1924; disc. '28.
3. RODRIGUES, Joseph I.: t. Cal. 1931; disc. '33.

Filipino

1. AFALLA, Sempio (or Serapio) Gorospe: b. P.I. 1900; P.I. to Cal. 1936; Calif. '39.
2. ALVIAR, Placido A.: t. Cal. 1916; loc. '22.
3. CABACUNGAN, T. Aturo: P.I. to Cal. 1932; Calif. '39.
4. CAPANAS, Juan (John): t. Cal. 1925; Calif. '39.
5. CRUZE, J. M.: t. Cal. 1916; P.I. '20.
6. DIZON, Nicolas Y. Cunanan: t. Cal. 1918; P.I. '21.
7. GRANADOSIN, Isaac G.: t. Cal. 1927; d. '34 (age 38).
8. JAVIER, Gabriel D.: t. Cal. 1919; disc. '24.
9. LINING, Vidal: t. Cal. 1924; disc. '27; t. Cal. '29; disc. (surrendered cred. as D) '32; cred. res. Cal. '35; t. (in 3rd yr.) Cal. '38; Calif. '39.
10. MAKAPAGAL, Braulto T.: t. Cal. 1921; Calif. '39.
11. RACIMO, Natalio A.: t. Cal. 1930; disc. '33.
12. RAMOS, Cenon: cred. United Breth. Ch. of P.I. to Cal. 1922; No. Philippine '36.
13. RUNES, Jacinto R.: t. Cal. 1927; Calif. '39.
14. UMIPIG, Roman D.: t. Cal. 1927; Calif. '39.

The Roster

Korean

(All connected with Hawaiian Mission)

1. CHANG, H. Min: t. Cal. 1906; Korea '18.
2. CHI, P. Hong: t. Cal. 1906; wd. '23.
3. CHIN, T. Choi: t. Cal. 1907; no rec. '15.
4. CHOON Ho Lim: t. Cal. 1915; Calif. '39.
5. CHOW H.S.: t. Cal. 1912; no rec. '14.
6. CHOW (or CHO) Youn Taik: b. Korea --; t. Cal. 1912; d. '19.
7. CHOW (or CHA, or CHO) Y.C.: t. Cal. (before 1913); disc. '17.
8. CHUNG Euicho C.: b. Korea 1901; t. Cal. '32; Calif. '39.
9. HAN S. Hong: to Cal. 1911; Calif. '39.
10. HONG S. Chin (or Shin): t. Cal. (before 1909); disc. '10.
11. HURN Joo Song: t. Cal. 1916; disc. '20.
12. KIM Chai Sung: t. Cal. (before 1915); loc. C. '23.
13. KYENG C. Lee: t. Cal. 1906; Korea '17.
14. LEE Kwan M.: Cal. (full) 1915; Calif. '39.
15. LEE Lun Yib: rec'd. Cal. 1915; no rec. '22.
16. LEE Sun Yil: to Cal. 1915; ret. '20; d. '28.
17. LIM Dow W.: Korea to Cal. 1936; Calif. '39.
18. MYUN Kyo Han: t. Cal. 1916; wd. min. '25.
19. PAIK Woom T.: t. Cal. 1921; disc. '24.
20. PAN S. Shin: t. Cal. 1907; no rec. '09.
21. PARK Chan Soo: t. Cal. 1916; loc. '21.
22. PARK Kee Hong: t. Cal. 1916; disc. '22.
23. PARK S. W.: t. --; Cal. 1915; wd. '19.
24. PYEN Fritz: Newark to Cal. 1932; Korean Meth. Ch. '33.
25. SANG Eun Choy: t. Cal. 1917; d. yr. '17-'18.
26. SHI Hup Ahn: t. Cal. 1917; disc. '21.
27. SOON, Hyen: t. Cal. 1906; disc. '12; -- Korea to Cal. '26; Calif. '39.
28. WA Choong Pang: t. Cal. 1918; wd. under charges or complaint '20.
29. WHANG, S. Y.: cred. M.E.So. to Cal. 1920; no rec. '29.
30. WOO Pying Kil (or PYENG Kil Hoon): t. Cal. 1904; disc. '12.
31. YE C. Kim: t. Cal. 1907; s'y '26; loc. '33.
32. YEE S. I.: t. Cal. 1912; no rec. '17.
33. YOO S. Kim: t. Cal. 1907; no rec. '17.
34. YOUNG Choon Han: t. Cal. 1916; wd. '19.
35. YOUNG S. Kim: t. Cal. 1906; wd. '12.

Western Norwegian - Danish Annual Conference 1895-1939 and the Western Norwegian and Danish Mission Annual Conference 1892-1895 of the Methodist Episcopal Church

(Owing to the incompleteness of the available files of the Western Norwegian-Danish Conferences there are necessarily gaps in this Roster which otherwise might have been filled.) Howard W. Derby, Research Asst.

1. ANDERSON, Hans Ernst: b. Norway 1890; t. W.N-D. 1915; leave of ab. '25; s'y '26; eff. '28; prob. Pac. N.W. '39.
2. ANDERSON, Greabert: b. Denmark 1860; t. N-D --; Cal. '90; W.N-D. Miss. Conf. '92; W.N-D. '95; loc. --; d. 1943.
3. ANDERSON, J. S.: W.N-D. Miss. Conf. 1892. (Conf. member?)
4. ANDERSON, O. R.: t. W.N-D. (before 1904); Puget Sound '06.
5. AMUNDSEN, J. M.: (In a list of early appointees before 1904.)
6. ARVESEN, Olaus: (In a list of early members before 1904. After '04 a local D.)
7. BERGAN, Erling: N-D. to W.N-D. 1923; Colu. River '24.
8. BORSETH, Olaf I.: b. 1883 Iowa; t. W.N-D. 1923; disc. '24.
9. BOWDOIN, Joseph: (In a list of early appointees before 1904. Conf. Member?)
10. BRINGEDAHL, Joachim G.: b. Norway 1885; N-D. to W.N-D. 1912; wd. '13; cred. Nazarene Ch. to W.N-D. '25; prob. Pac. N.W. '39.

CROSS IN THE SUNSET

11. CARLSON, Samuel: (In a list of early appointees before 1904. Conf. Member?)
12. CHRISTENSEN, Andrew: b. Denmark 1880; N-D. to W.N-D. 1913; Denmark '20; W.N-D. '23; leave abs. '27; eff. '28, s'y. 30; loc. '33.
13. CHRISTENSEN, J.: W.N-D. Miss. Conf. appt. 1892. (Conf. Member?)
14. CHRISTOFFERSEN, Otter: b. Norway --; cred. Wesley. Meth. New Zeland to Cal. 1890; W.N-D. Miss. Conf. '92.
15. CLAUSEN, John H.: t. W.N-D. 1907; disc. '13.
16. DOBLOUGH, Ole A.: b. Norway 1880; t. W.N-D. 1906; leave abs. '27, ret. 28; d. '33.
17. EKAAS, Karl Nelsen: b. Norway --; t. W.N-D. 1929; prob. Pac. N.W. '39.
18. ELLEFSEN, Peter M.: b. Norway 1857; t. W.N-D. 1906; loc. '09; r'ad. W.N-D. '23; wd. m. '26.
19. ELVIGEN, Hagberth (or Hagbart): b. Norway 1876; t. W.N-D. 1906; ret. to Norway, disc. '08; t. W.N-D. '19; loc. '33 (had ret. to Norway).
20. ENGBRETTSEN, Frederick (or Fredrik): b. Norway 1874; (lay del. G.C. 1908); t. W.N-D. '14; leave abs. '25 (sup. in Cal.); eff. '28; del. Uniting Conf. '39; So. Cal.-Ariz. '39; d. '40.
21. ERICKSEN, Carl: W.N-D. Miss. Conf. by org. 1892; W.N-D. '95; s'y. '08; loc. '10; d. yr. of '37-'38. G.C. '04.
22. ERICKSEN, J. L.: (In list of early appointees W.N-D. before 1904. Conf. Member?)
23. FIELD, J. J.: W.N-D. Miss. Conf. to W.N-D. 1895; s'y. '05; eff. '07; s'y. '11; loc. '17.
24. FIELD, Ole T.: b. Norway 1867; W.N-D. before 1902; ret. '37; Pac. N.W., ret. '39; d. 40.
25. GJERDING, Elias B.: b. Norway 1896 (?); N-D --; W.N-D. 1906; leave abs. '20; s'y. '21; eff. '22; s'y. '23; loc. '27.
26. HALL, John O.: b. Norway 1871; N.Y. East to W.N-D. 1925; s'y. '29; d. '35.
27. HALVERSEN, O.: (appointee W.N-D. Miss. Conf. 1892. Conf. Member?)
28. HANSEN, Chr. Lyng: b. Norway 1865; W.N-D. Miss. Conf. '92 (prob. fr. N-D); W.N-D. '95; G.C. 1908; d. '13.
29. HANSEN, Hilmer (or Herman) W.: b. Minn. 1892; t. W.N-D. 1926; prob. Pac. N.W. '39.
30. HANSEN, Nels L.: b. Denmark 1858; t. W.N-D. Miss. Conf. '92; W.N-D. '95; s'y. '25; ret. '26; d. '27.
31. HANSEN, Peter Martin: b. Norway 1826; W.N-D. Miss. Conf. by org. 1892; W.N-D. '95; ret. (before 1904); d. '07. (Ent. itin. in Norway Conf.; G.C. 1880. A distinguished career in Norway. 1880-1888 in work in U.S.A.; 1888-'91 in work in Norway.)
32. HANSEN, W. L.: (In W.N-D. Miss. Conf. appts. 1892. Conf. Member?)
33. HASSEL, David C.: b. Norway 1891; t. W.N-D. 1920; So. Cal.-Ariz. '39; (Cal. '41; Cal.-Nev. '49).
34. HAUGE, Christian N.: b. Norway 1847; Nor. Conf. full '78; N-D. '80; W.N-D. Miss. Conf. '92; W.N-D. '95; loc. 1902 (in work in Br. Columbia, Canada Meth.); r'ad. W.N-D., ret. '20; d. '28.
35. HAUGLAND, P.O.: b. Norway 1878; N-D. to W.N-D. 1923; loc. '26.
36. HAVER, H. S.: b. Norway 1880; N-D. 1906; N.Y. East --; W.N-D. '22; leave abs. '32; d. '33.
37. HECKNER, Christian Jorgen: b. Norway 1857; W.N-D. Miss. Conf. by org. '92; W.N-D. '95; s'y. 1904; loc. '06; d. '29.
38. HEGGEN, Ole O.: W.N-D. Miss. Conf. by org. 1892; W.N-D. '95; s'y. '04; not in min. '06.
39. HELGESEN, H.: (Listed as having served in W.N-D. Conf. Member?)
40. HERMANN, F.: (Listed as having served work in W.N-D. Conf. Member?)
41. JACOBSEN, Hans O.: b. Norway 1876; N-D. --; loc. --; (Cred. for Nazarine Church as L.E. W.N-D. 1929, supply '28-'36); r'ad W.N-D. '36; prob. Pac. N.W. '39.
42. JACOBSEN, John: b. Norway 1837; Minn. to N.W. Nor. by org. '80; Cal. '84, Ore. '87; W.N-D. Miss. Conf. '92; W.N-D. '95; ret. '05; d. '08.
43. JENSEN, O. B.: (Listed as having served in W.N-D. Conf. Member?)
44. JOHNSEN, John P.: t. W.N-D. 1912; disc. '14; t. W.N-D. '17; disc. '19.

The Roster

45. JOHNSEN, N. P.: (Served appt. in W.N-D. Conf. Member?)
46. LANGNESS, R. B.: b. Norway 1884; t. W.N-D. 1909; s'y. '19; eff. '22; wd. m. '36.
47. LARSON, Charles J.: b. Norway 1848; t. Cal. '80; Ore. '82; W.N-D. Miss. Conf. by org. '92; W.N-D. '95; s'y. --; eff. 1905; ret. '23; d. 34.
48. LARSEN, Martin T.: b. Norway 1902; fr. N.D. to W.N-D. '27; leave of abs. to att. sch. '28; eff. '29; Pac. N.W. or Ore. '39.
49. LUND, Clarence H.: t. W.N-D. 1933; without appt. to att. sch. '38; — '39.
50. LUNDEGAARD, Eilert J.: b. Norway 1859; W.N-D. Miss. Conf. by org. '92; W. N-D. '95; s'y. 1911; ret. '19; d. '33.
51. MARTINSEN, Christian: (Served appts. in W.N-D. Conf. Member?)
52. MELBY, Peter N.: W.N-D. Miss. Conf. appt. 1892; W.N-D. '95; s'y. 1913; loc. '20.
53. MITTBY, Jacob Rasmus: t. W.N-D. 1927; disc. '28.
54. MORK, Emil E.: W.N-D. Miss. Conf. by org. 1892; W.N-D. '95; out of conf. 1916, prob. by trans. to Utah.
55. NANTHRUP, Emanuel L. (or E.): b. Norway 1873; W.N-D. before 1902; wd. to enter Meth. Ch. of Canada '11; Cred. fr. Meth. Ch. of Canada to W.N-D. '21; loc. '23. G.C. '04.
56. NELSEN, H. P.: b. Denmark 1867; to N-D. '94; W.N-D. before 1904; ret. '37; prob. Pac. N.W. '39. G.C. 1928.
57. NELSON, Gottfred: fr. N.Y. East to W.N-D. 1912; without appt. to attend sch. 1917; N-D. '19.
58. NELSON, John: b. Norway 1863; t. W.N-D. 1901; ret. '29; Calif., ret. '39; d. '49.
59. NELSON, Martinus: b. Norway 1855; to Minn. 1879; N.W. Nor. '80; N-D. '84; W. N-D. Miss. Conf. by org. '92; W.N-D. '95; s'y. 1908; ret. '21; Calif., ret. '39. G. C. '08. d. '39.
60. NORDWICK, H. O.: (Pastorates in W.N-D. in 1890's, Conf. Member?)
61. ODEGAARD, Andrew: b. Norway 1878; N-D. to W.N-D. 1912; s'y. '27; eff. '28; s'y. '29; eff. '31; prob. Pac. N.W. '39.
62. OLSEN, Joseph: b. Norway 1867; to N-D. '90; W.N-D. Miss. Conf. by org. '92; W.N-D. '95, s'y. 1916; G. C. '16; wd. to join Presby. Ch. '23.
63. OLSEN, Lars: (served appts. in W.N-D. in 1890's. Conf. Member?)
64. OLSEN, Melvin L.: b. Wisc. 1875; N-D. (full) 1905; W.N-D. '18; leave of abs. '23; eff. '24; G. C. '32; Calif. '39.
65. PETERSEN, C. August: b. Norway 1856; to Austin '86; W.N-D. Miss. Conf. by org. '92; W.N-D. '95; loc. bet. 1901 and '04; r'ad. W.N-D. '07; leave of abs. '21 (visited Norway); eff. '22; Miss. in Norway '23; in U.S.A. '24; ret. '30; d. '37. G.C. '20.
66. PETERSEN, Peter E.: W.N-D. abt. 1900; s'y. '12; Cal. '19; Calif. '39; d. '40.
67. PETERSEN, John J.: to W.N-D. 1905; s'y. '08; eff. '09; wd. '11. (working in Br. Columbia in '24.)
68. PETERSEN, Robert P.: b. Denmark 1863; N-D. (full) '905; W.N-D. '19; G. C. '24; d. '33.
69. ROGNE, Andrew: b. Norway 1889; t. W.N-D. 1920; wd. '31.
70. SCARVIE, F. A.: b. Norway 1859; N-D. (full) '92; W.N-D. (before 1903); ret. '27; Pac. N.W., ret. '39; d. '39.
71. SKARBO, Martin C. (or K.): t. W.N-D. 1931; Prob. Pac. N.W. '39.
72. SMEDSTAD, Asbjorn: b. Norway 1892; t. W.N-D. 1918; Philadelphia '19 (not rpt. until '22)
73. SMELAND, H. G.: fr. -- to W.N-D. 1907; loc. '09.
74. STORAKER, Gustav A.: b. Norway 1895; t. W.N-D. 1920; Calif. '39. G.C. '36.
75. STROMME, Anfin H.: b. Norway 1894; N-D. to W.N-D. 1927; loc. c. '37.
76. THORNELL, Jacob: t. W.N-D. 1911; disc. '12.
77. TRELSTAD, Anton Martin: N.Y. East no rec. of trans to W.N-D. (served in S.F. 1911-'13 and returned to N.Y.)
78. TRELSTAD, Fritz L.: b. Norway 1868; to N-D. 1903; W.N-D. '19; wd. '22 (under charges.)
79. TWEDE, Ole O.: b. Norway 1860; t. W.N-D. Miss. Conf. '93; W.N-D. '95; s'y. '23; ret. '24; d. '26. G.C. '12.

CROSS IN THE SUNSET

80. VEREIDE, Abraham: b. Norway 1886; t. W.N-D. 1907; Pac. N.W. '29.
81. WAALER, H. S.: (Served appts. in W.N-D. in 1890's. Conf. Member?)
82. WALBY, Lewis: (Served appts. in W.N-D. in 1890's. Conf. Member?)
83. WERNER, Raymond S.: b. Norway --; t. N-D. 1932; W.N-D. '34; Calif. '39.
84. WESTBERG, C. L.: b. Norway 1858; to W.N-D. Miss. Conf. by org. 1892; W.N-D. '95; ret. --; d. '96.

Pacific Swedish Mission Annual Conference 1908-1928 of the Methodist Episcopal Church

1. AHNLUND, Francis: b. Sweden 1879; t. W. Swed. '13; Pac. Swed. 1913; Puget Sound, '28.
2. ANDREWS, John Reinhold: b. Sweden 1851; t. N.W. Swed. '78; Cal. '88; Pac. Swed. 1908; ret. '17; So. Cal. '28; d. '36.
3. BECK, A. G.: fr. N. Swed. to Pac. Swed. 1909; N. Swed. '13.
4. BERGLUND, K. O.: b. Sweden 1867; t. Puget Sound '93; Pac. Swed. 1908; leave abs. '18; Puget Sound '28.
5. BERGQUIST, Carl W.: b. Sweden 1886; t. Cen. Swed. 1913; Pac. Swed. '14; So. Swed. '27.
6. BJORK, David K.: b. Sweden --; t. Cent. Swed. --; Pac. Swed. 1916; s'y. '23; wd. m. '28.
7. BURDELL, Joseph Nathaniel, b. Sweden 1876; t. Puget Sound '03; Pac. Swed. '08; Puget Sound '28; Cal. '36; Cal. Meth. '39; d. '53.
8. CEDERBERG, C. O.: b. Sweden 1858; t. New Eng. '85; E. Swed. --; Pac. Swed. '12; lev. abs. '19; ret. '20; eff. '24; ret. '25; Puget Sound '28.
9. DAHLIN, Patrik N.: b. Sweden 1898; t. Pac. Swed. '26; Oregon '28; Pac. Swed. '28; Puget Sound '28.
10. EKLUND, Abel: b. --; t. Malaysia 1909; Pac. Swed. '14; Malaysia '21; So. Cal. - Ariz. '40; Malay. '46; ret. '54; So. Cal. - Ariz. '54.
11. EMANUEL, C. G.: b. --; t. Pac. Swed. 1918; wd. '23; (Bapt. ministry).
12. FARRELL, Andrew: b. Sweden 1852; t. N.W. Swed. '82; Cal. '82; Ore. '83; N.W. Swed. '86; No. Swed. --; Puget Sound 1903; Pac. Swed. '08; ret. '14; Puget Sound '28.
13. HALLEN, Albin (or Albert): b. --; t. N.W. Swed. 1882; New. Eng. '83; North Ohio --; loc. --; r'ad. Cal. '03; Pac. Swed. '08; s'y. '08; ret. '13; E. Swed. '14.
14. JOHNSON, John: b. Sweden --; t. N.W. Swed. 1890; Puget Sound '91; Pac. Swed. 1908; ret. '24; Puget Sound '28.
15. JOHNSON, Ossian N.: b. --; t. Puget Sound 1903; Pac. Swed. '08; wd. under charges '16.
16. KALLSTEDT, Gustaf Emil: b. Sweden 1868; t. Cal. '90; So. Cal. '91; Cal. '92; N.W. Swed. '93, N. Swed. --; Cal. '05; Pac. Swed. '08; ret. '24; So. Cal. '28; d. '38.
17. LANDIN, Edward Gottfred: b. --; t. Puget Sound 1907; Pac. Swed. '08; s'y. '15; wd. under charges '16.
18. LEVEDAHL, John Hugo: b. Sweden 1867; t. No. Swed. '94; Cal. '98; No. Swed. 1900; Puget Sound '02; Cal. '06; Pac. Swed. '08; s'y. '20; eff. '23; So. Cal. '28; So. Cal-Ariz. Meth. '39; d. '51.
19. LIND, Antony E.: b. Sweden 1870; t. No. Swed.; Pac. Swed. '08; s'y. '24; wd. m. '28.
20. LINDSTROM, Gustaf: b. --; t. --; Austin to Pac. Swed. 1912; No. Swed. '18.
21. LINSTRUM, O. F.: b. Sweden 1857; t. N.W. Swed. '82; Austin --; Pac. Swed. '11; ret. '18; eff. '21; d. '26.
22. LUNDBERG, Frank A.: b. Sweden 1875; t. Austin '97; Cent. Swed. '10; So. Swed. '24; Pac. Swed. '27; So. Cal. '28; So. Cal. - Ariz. Meth. '39.
23. MAGNUSON, C. E.: b. Sweden 1887; t. No. Swed. '13; Cent. Ill. --; Pac. Swed. '24; Cal. '28; loc. c. '37.
24. MOODY, Savante: b. --; t. E. Swed. 1901; Puget Sound '05; Pac. Swed. '08; disc.

The Roster

- '10; (a L.D. with yrs. of supply service before and after).
25. NELSON, Gust. A.: b. --; t. --; Pac. Swed. 1926; Puget Sound '28.
 26. NELSON, G. Henry: b. --; t. --; Cen. N.W.-Pac. Swed. 1928; Puget Sound '28.
 27. NELSON, Nicholas G.: b. Sweden 1853; t. N.W. Swed. '79; Puget Sound '89; s'y. '93; Cal. '94; s'y. 1902; ret. '07; Pac. Swed. '10; Cal. '14; d. '23.
(after 1914 on rolls of both Cal. and Pac. Swed.)
 28. OSTROM, Oscar W.: b. Minn. 1869; t. N.W. Swed. '91; No. Swed. --; Cal. '04; Pac. Swed. '08; s'y. '09, ret. '13; So. Cal. '28; So. Cal.-Ariz. Meth. '39; d. '39.
 29. OVAL, John T.: b. Sweden 1863; t. Austin '91; Puget Sound 1901; Pac. Swed. '08; s'y. '25; Cal. '28; ret. '31; d. '38.
 30. SELIN, Bertil W.: b. Finland 1901; t. Cent. Swed. '24; Pac. Swed. '26; Cal. '28; Cent. N.W. '29.
 31. SUNDSTROM, C. H.: b. Sweden 1874; t. No. Swed. '99; Pac. Swed. 1919; So. Cal. '28; So. Cal.-Ariz. Meth. '39.
 32. WAHLBERG, John O.: b. Sweden 1854; t. Austin '84; So. Cal. '88; Cal. '92; Pac. Swed. 1908; ret. '27; So. Cal. '28; So. Cal.-Ariz.-Meth. '39; d. '45.
 33. WALLIN, August: b. Sweden 1855; t. Austin '84; Cal. 1900; s'y. '02; eff. '07; s'y. '12; ret. '16; wd. '28.
 34. WELLS, Carl J.: b. --; Cent. Swed. to Pac. Swed. 1919; Cal. '22; W. Swed. '23.
 35. WERNER, Gustave A.: b. --; t. Cal. 1904; Pac. Swed. '08; E. So. America '12; Cal. '25; Cal. Meth. '39.
 36. WESTERDAHL, Carl G., b. --; E. Swed. to Pac. Swed. 1916; E. Swed. '19.
 37. WESTLING, Otto William: b. --; Cent. Swed. to Pac. Swed. 1910; wd. '13.
 38. WILLMAN, J. A.: b. Sweden 1866; t. No. Swed. '96; Puget Sound 1906; Pac. Swed. '08; Puget Sound '28.

California German Mission Annual Conference 1890-1891

California German Annual Conference 1891-1927

of the

Methodist Episcopal Church

1. AFFLERBACH, Christian Henry: b. Prussia 1828; t. N.Y. '51; Cal. '64; '90, Cal. Ger. Miss.; '91, Cal. Ger.; G.C. '92; d. '96.
2. BAAB, E. H.: b. --; t. --; St. Louis Ger. to Cal. Ger. 1896; d. 1905, age 45.
3. BAUER, Karl F.: b. --; t. --; W. Ger. to Cal. Ger. 1900; loc. '02.
4. BLUME, Robert A.: b. --; t. Cent. Ger. 1907; s'y. '18; eff. '19; Cal. Ger. '20; lev. abs. '26; So. Cal., s'y. '27; So. Cal.-Ariz. Meth. Ch. '39.
5. BONN, Frederick: b. --; t. N.Y. 1859; E. Ger. --; Cal. '67; Ore. '80; Cal. '88; Cal. Ger. Miss. '90; Cal. Ger. '91; ret. '04; d. '16, age 81.
6. BOLLINGER, Gottlieb H.: b. --; t. Cincinnati 1853; Cal. '56; So. Cal. '80; s'y. '88; Cal. Ger. Miss. '90; Cal. Ger. '91; was ret. '96; d. 1912, age 83.
7. BRAUER, Hermann C.: b. --; cred. Ev. Assoc. to Cal. 1890; Cal. Ger. Miss. '90; Cal. Ger. '91; d. 1901, age 60.
8. BRAUNSCHWEIG (spelled Brunswick after 1921), John M.: b. Germany; t. Cal. Ger. 1918; Cal. '27; (see Cal. Conf. Rec.)
9. BRINK, Theodore F.: b. --; t. So. Cal. 1887; Cal. '87; Cal. Ger. Miss. '90; not in Min. '91.
10. BRINKMEYER, Frank: b. Missouri 1863; t. St. Louis Ger. '86; Cal. Ger. 1909; sab. '23; eff. '24; So. Cal. '27; d. '36.
11. BRUECK, Friedrich Wilhelm Gustav Hermann: b. Germany 1823; t. Cal. 1862; Cal. Ger. Miss. '90; Cal. Ger. '91; ret. 1900; d. '05.
12. DURBAHN, J. H.: b. Minn. 1862; t. No. Ger. '86; s'y. 1903; Pac. Ger. Eff. '04; Cal. Ger. '08; G. C. '20; So. Cal. '27; ret. '33; So. Cal.-Ariz. Meth. '39; d. '54.
13. ELGER, Frederick William: b. Germany 1873; t. St. Louis Ger. 1900; Chicago Ger. '13; Cal. Ger. '22; So. Cal. '27; So. Cal.-Ariz. --; Meth. '39; d. '42.
14. GUTH, George: b. Ohio 1845; t. Cent. Ger. '65; Cal. Ger. '91; ret. '25; So.

CROSS IN THE SUNSET

- Cal. '27; d. '28; G. C. '96, 1900.
15. HAERLE, George Fred: b. --; t. Cal. Ger. 1904; disc. '07.
16. HILMER, A. F.: b. --; No. W. Ger. to Cal. Ger. 1903; Pac. Ger. '08.
17. HILMER, Henry F.: b. --; t. Cal. Ger. 1905; Miss. in India '12; So. India '24.
18. HIRT, August: b. --; -- to Cal. Ger. 1891 (not in Min. '96)
19. ROBERT, Henry John: b. Germany 1860; t. No. Ger. '86; Cal. Ger. 1908; s'y. '13; ret. '14; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '41.
20. HOLLMANN, Friedrich Henry: b. Missouri 1862; t. St. Louis Ger. '93; Cal. Ger. 1902; Cal. '27; So. Cal., ret. '28; So. Cal.-Ariz. Meth. '39; d. '40.
21. JAISER, Gottlob I.: b. --; W. Ger. to Cal. 1890; Cal. Ger. Miss. '91; (not in Min. '96.)
22. JACOBY, Henry C.: b. Ill. 1861; t. St. Louis Ger. '85; Cal. Ger. 1909; ret. '11; eff. '13; ret. '22; So. Cal. '27; d. '34.
23. JANNUSCH, Edward Carl: b. Germany 1870; t. Chicago Ger. '95; Cal. Ger. '07; G. C. '24; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '40.
24. KAMP, Henry D.: b. Wisc. 1853; t. Chicago Ger. '79; s'y. '90; eff. '92; Cal. Ger. 1905; ret. '17; eff. '19; ret. '23; so. Cal. '27; d. '34.
25. KLAIBER, August W.: b. --; t. Cal. Ger. 1903; disc. '06.
26. KLAWITER, Emil: b. Wisc. 1866; t. Chicago Ger. '95; Cal. Ger. 1907; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '39.
27. KOHLENBERGER, William: b. --; Cal. Ger. (bet. '91 and '96); s'y. 1902; loc. '03.
28. KROECK, Louis: b. --; t. S.W. Ger. 1870; St. Louis Ger. to Cal. '84; Cal. Ger. Miss. '90; Cal. Ger. '91; d. 1905 age 61.
29. KUHNLE, Carl Frederick: b. Germany 1864; t. Cen. Ger. '87; s'y. 1903; Cal. Ger. eff. '04; ret. '16; s'y. '18; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '46.
30. LANG, Hugo Bruno: b. Germany 1874; t. St. Louis Ger. 1905; s'y. '14; eff. '16; lv. abs. '18; s'y. '19; Cal. Ger., eff. '22; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '46.
31. LEMKAU, August: b. --; t. St. Louis Ger. 1880; Cal. '82; Cal. Ger. Miss. '90; Cal. Ger. '91; out of Conf. after '92 and before '96.
32. MATTHIES, C. T. Richard: b. Germany; t. Cal. Ger. 1914; s'y. '23; So. Cal. eff. '27; lv. abs. '28; eff. '29; s'y. '33; So. Cal.-Ariz. Meth. '39.
33. MEYER, Frederick W.: b. Germany 1838; t. Chicago Ger. '69; So. Cal. '88; Cal. Ger. Miss. '90; Cal. Ger. '91; ret. 1907; So. Cal. '27; d. '28.
34. MEYER, Henry H.: b. --; t. Cal. Ger. (bet. '91 and '95); 1906, trans. to --; was Editor of Sunday School Literature of M. E. Church (New York) '04.
35. PFAFFENBERGER, Louis C.: b. --; loc. So. Ger.; r'ad. So. Cal. 1887; Cal. Ger. Miss. '90; not in Min. '91.
36. PRIESING, Charles August: b. Germany 1865; t. N.W. Ger. '86; disc. '87; t. So. Cal. '88; appt. Pac. Ger. Miss. '90; Pac. Ger. to Cal. Ger. s'y. '10; eff. '12; s'y. '20; ret. '27; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '52.
37. REHKUGEL, Gotlob Robert: b. Germany 1872; t. St. Louis Ger. 1906; E. Ger. '11; Cal. Ger. '23; Cal. '27; s'y. '34; So. Cal. '37 ret.; So. Cal.-Ariz. Meth. '39; d. '43.
38. REISER, Fritz: b. --; t. Cal. 1883; Cal. Ger. Miss. '90; Cal. Ger. '91; wd. '97; (Lutheran Ministry)
39. RIEDEMANN, John William: b. Germany 1853; t. N.W. Ger. '80; No. Ger. '81; Chicago Ger. '83; Cal. '84; Cal. Ger. Miss. '90; Cal. Ger. '91; s'y. 1906; eff. '11; ret. '12; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '44.
40. RIEKER, G. J.: b. --; Pac. Ger. to Cal. Ger. 1911; wd. under charges '12.
41. ROBERTS, Matthew E.: b. --; No. W. Iowa to Cal. Ger. to No. W. Iowa 1902. (Conv. for election and ord. as D.)
42. ROGASKY, William: b. Germany 1871; t. Cen. Ger. '92; s'y. 1903; Cal. Ger. eff. '04; Cal. '27; So. Cal. '33; So. Cal.-Ariz. Meth. '39; d. '45.
43. ROLLER, H. B.: b. --; t. Cal. 1889; Cal. Ger. Miss. '90; Cal. Ger. '91 disc.
44. SAGESSER, Samuel: b. --; St. Louis Ger. --, s'y.; Cal. Ger. eff. 1902; d. '04.
45. SCHMUZLER, William Charles: b. Wisc. 1857; t. Chicago Ger. '80; Cal. Ger. '92; s'y. 1906; eff. '11; ret. '12; eff. '17, ret. '21; eff. '25; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '41.

The Roster

46. SCHNEIDER, Jacob: b. Germany 1866; prob. Ev. Assoc. '93; t. Cal. Ger. '95; Cal. '27; So. Cal. ret. '31; So. Cal.-Ariz. Meth. '39; d. '45.
47. SCHNEIDER, L. C.: b. --; Chicago Ger. to So. Cal. 1885; Cal. Ger. Miss. '90; Cal. Ger. '91; d. 1902 or 1903.
48. SCHROEDER, George W.: b. --; t. So. Cal. 1889; Cal. Ger. Miss. '90; Cal. Ger. '91; s'y. 1908; wd. '09.
49. SCHUBERT, Will: b. --; So. Cal. to Cal. Ger. to So. Cal. 1918. (Conv. elec. and ord. L.D.)
50. SCHULDT, Wilhelm: b. Germany 1853; t. So. Cal. '82; Cal. Ger. Miss. '90; Cal. Ger. '91; ret. 1918; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '42.
51. SCHULTZ, George J.: b. --; t. So. W. Ger. 1869; So. Cal. '87; Cal. Ger. Miss. '90; Cal. Ger. '91; ret. 1912; d. '16.
52. SPAETH, Christian: b. Germany 1858; t. Cen. Ger. '85; Cal. Ger. 1905; ret. '25; So. Cal. '27; d. '39.
53. STEINBACH, Reinhardt Ferdinand: b. Germany 1848; t. So. W. Ger. '75; Cal. '77; Cal. Ger. Miss. '90; Cal. Ger. '91; ret. 1923; So. Cal. '27; d. '37.
54. TAUTENHAHN, Robert William: b. Germany 1885; t. St. Louis Ger. 1905; Cal. Ger. '17; So. Cal. '27; So. Cal.-Ariz. Meth. '39; d. '46.
55. VOGEL, Johann George: b. --; t. E. Ger. 1877; No. W. Ger. to So. Cal. '89; to Cal.; Cal. Ger. Miss. '90; Cal. Ger. '91; ret. 1905; eff. '08; ret. '15; d. '24.
56. VOLL, Bernhard Carl: b. Germany 1882; t. St. Louis Ger. 1903; E. Ger. '07; So. Ger. --; Cal. Ger. '11; Cal. '27; So. Cal. '28; So. Cal.-Ariz. Meth. '39; d. '50.
57. WASSA, Gustav Adolph: b. Germany 1874; t. E. Ger. 1901; Pac. Ger. '03; Cal. Ger. '11; Cal. '27; Cal. Meth. '39; So. Cal.-Ariz. ret. '43; d. '49.
58. WERTH, Frederick A.: b. --; t. Chicago Ger. 1873; Cal. '80; Cal. Ger. Miss. '90; Cal. Ger. '91; s'y. (was s'y. '96); eff. 1906; s'y. '08; d. '09 (age 62).
59. WILKE, Otto R. H.: b. --; t. Cen. Ger. 1872; Cal. Ger. '91; s'y. 1919; ret. '20; d. '22 age 75. (G. C. '08, '12).
60. ZURBUCHEN, Rudolph: b. --; t. Cal. Ger. 1905; So. Cal. '27; Cal. '34; Cal. Meth. '39; So. Cal.-Ariz. '43.

ERRATA AND OMISSIONS IN ROSTER IN VOL. II

- Page 259. No. 15 to Cal. 1890 instead of K990.
260. No. 50 second line Nev. '64; Cal. '67 instead of Cal. '61.
262. No. 111 second line Cal. '52 instead of Cal. '42.
265. No. 190 Surname CHANEY instead of CAHNEY.
274. No. 531 Surname JULIAN instead of JULTAN.
279. No. 692 second line strike out Miss. before Bishop.
280. No. 697 b. Eng. instead of Mich.
281. No. 753 t. Cal. '96 instead of '06.

Add the following:

- BUCK, Milton D.: b. N. Y. 1852; t. Cal. '75; G. C. '96; s'y. '04; loc. '07.
- DUNLAP, Robert Rankin: b. Penn. 1823; t. Mo., M. E. S. '45; loc. '50; t. Cal. M. E. '53; f. and orders recognized '55; loc. '63; r'ad. Cal. '64; loc. '70; d. 1909.

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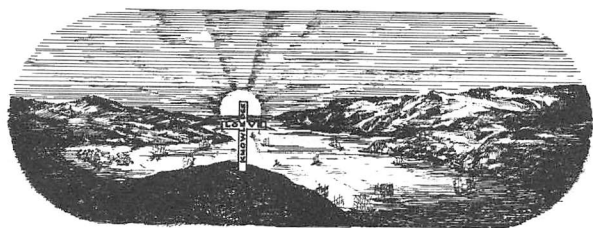
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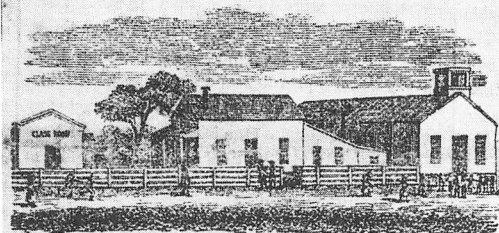
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Methodist Episcopal Church, Parsonage and Class Room,
South East Corner of L and Seventh Streets, Sacramento City, facing West.



in a substantial and tasteful manner. In a little time the willow hedges, flower-gardens, vines and ornamental shrubbery, will make it a most attractive retreat. A tasteful Baptist Chapel graces the opposite corner northward, of which Rev. O. C. Wheeler is pastor—his valuable services having been recently secured. Rev. Royal Stratton ably fills the pulpit of the Methodist Chapel. He is indefatigable as a pastor, and the Sabbath School in his Chapel numbers ninety-nine, besides a Bible Class, two weeks ago.

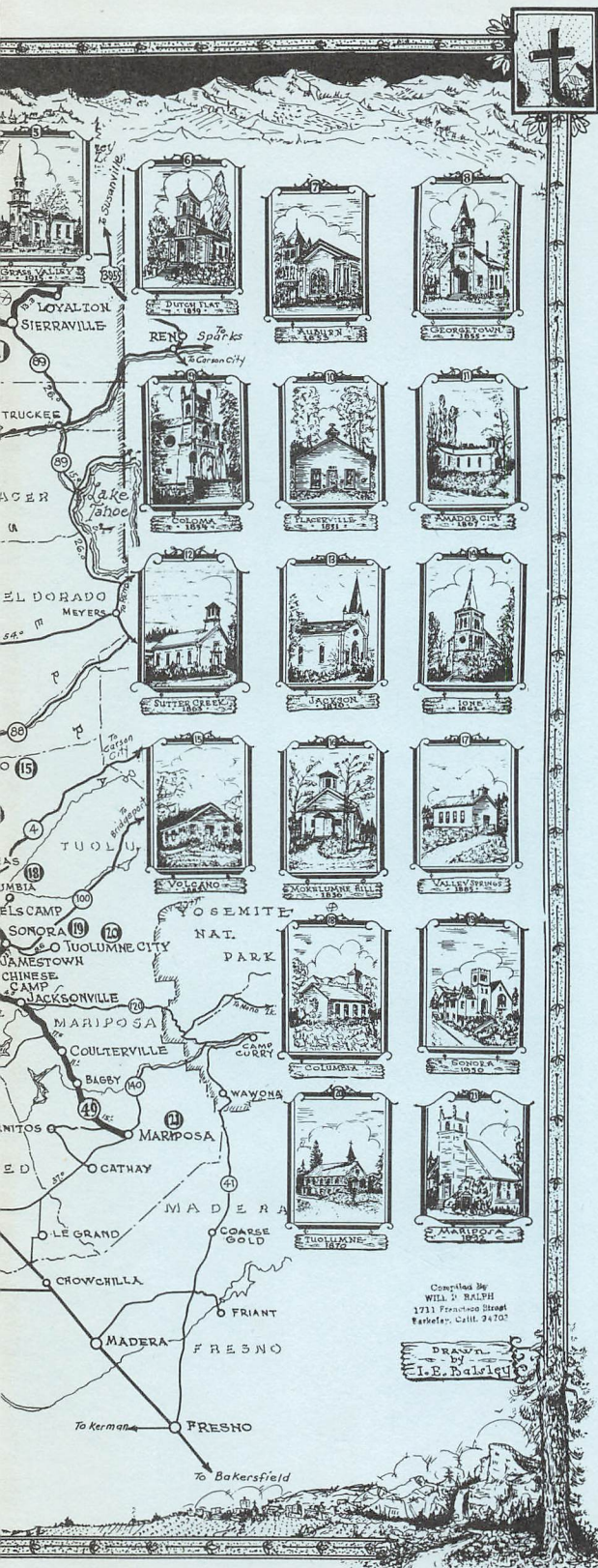
THIS is the old "BALTIMORE CALIFORNIA CHAPEL," sent over with Brother TAYLOR, enlarged and improved. The location was, at one time, thought too remote from the business squares of the city, but recently lots in this vicinity have risen in value nearly three hundred per centum. They are being purchased for family residences; a large majority of them by members of the church, and improved and ornamented

This humble house of worship was the first erected in Sacramento, and its walls have again and again echoed to recitals full of thrilling interest. Men of various tongues have given witness there, while

"Heaven came down their souls to meet,
 And glory crowned the mercy seat."

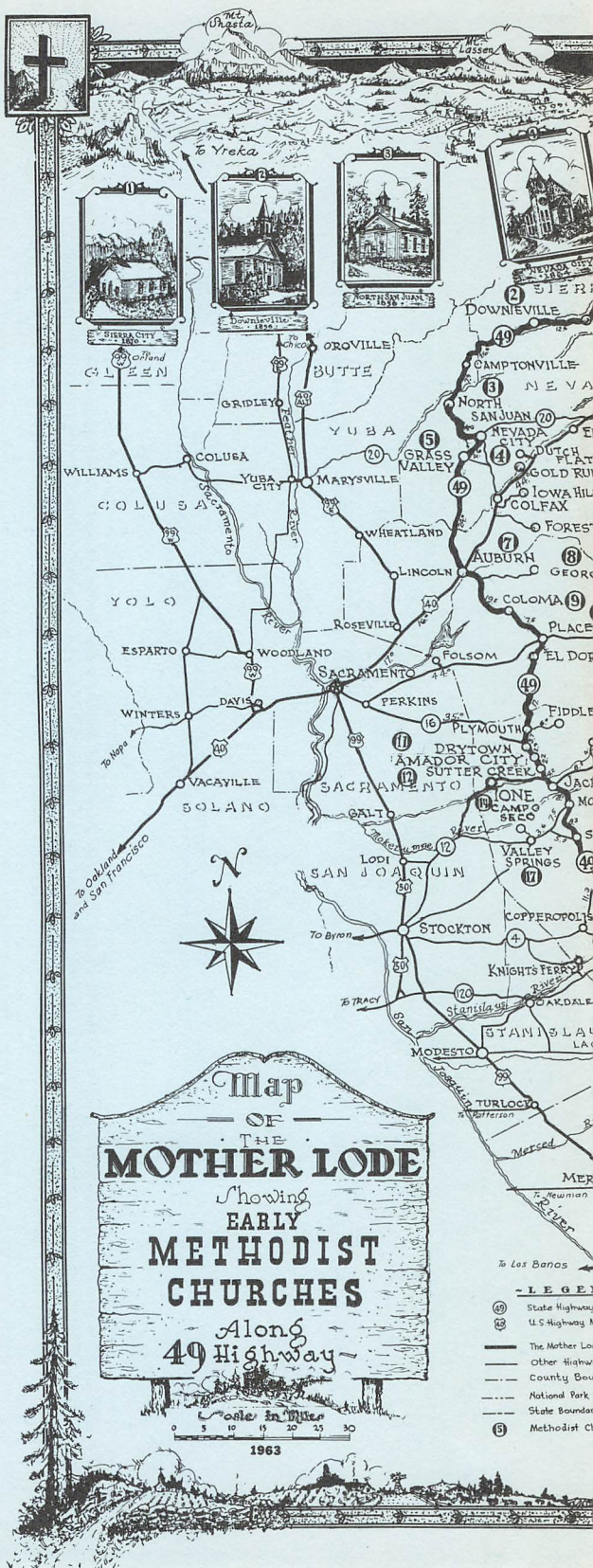
The very seats and ceiling seem to brighten and bloom with blessed memories. In the final counting up it will be said, "this and that man were born there."

From the California Christian Advocate, March 3, 1952.



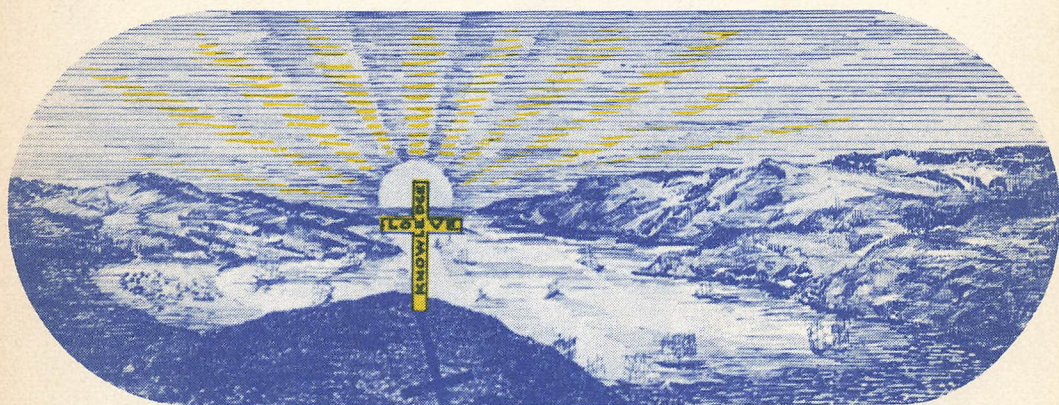
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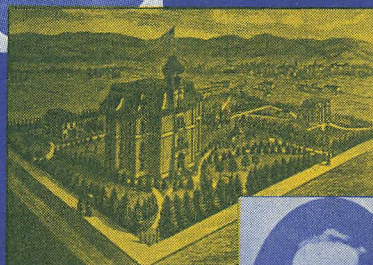
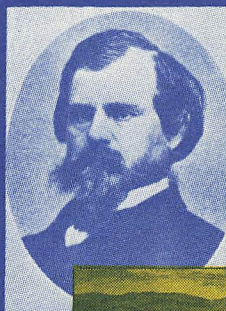
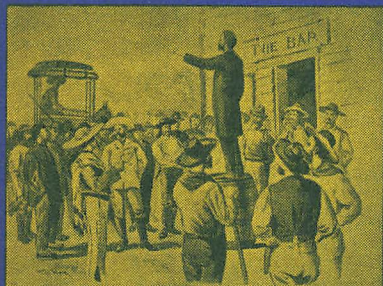
CROSS IN THE SUNSET

LEON L. LOOFBOUROW



factual,.....accurate,.....vivid,.....exciting.

BISHOP DONALD H. TIPPETT



THE STORY OF METHODISM IN CALIFORNIA-NEVADA



From the lofty summit of years, Dr. Loofbourow, within a year of his ninetieth birthday, continues to write with the enthusiasm and vitality of youth—but also with the discernment, perception and mature wisdom of a man who has lived his life up to the hilt and learned much from it with the passing of the years.

Always the scholar, from his Stanford, Boston University and College of the Pacific days, Dr. Loofbourow's writing has been factual, his reporting accurate and his style vivid and exciting.

In 1961 I enjoyed the privilege of writing the Foreword for Volume II of **Cross in the Sunset**. Volume I had not been written. But now, I am happy to say it has been. The excitement and vitality of Volume II carries over undimmed to the present volume.

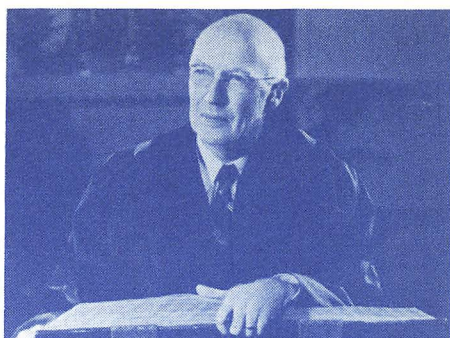
In these two priceless volumes the author catches the fever of adventure and the excitement of the entire westering odyssey in balanced perspective. He tells the fascinating story of Methodism's rise in California from the meager start in 1845, and its sporadic growth to its proliferation into six English speaking annual Conferences and eight Language Missions or Provisional Conferences.

I heartily commend this volume and its companion to all who cherish Western Methodist history — and to all others who enjoy a good story, where, under the magic of Dr. Loofbourow's writing, facts become more thrilling than fiction.

Donald Harvey Tippet
Bishop of the San Francisco Area
The Methodist Church

It is significant that this volume is being published during the Bicentennial of American Methodism.





Since a Californian is one "who was born here or has been reborn here," Leon L. Loofbourow may be classed as a Californian under the second category.

His earned degrees are in history and philosophy from Stanford University, in theology from Boston University, and in education from the University of the Pacific. He was elected to Phi Beta Kappa and to Phi Kappa Phi; is a member of the Jedediah Smith Society, the Westerners; a sponsor of the California History Foundation from its organization, and was Chairman of the California-Nevada Council's Commission of Centennial Observances. He is a Counsellor for the forthcoming Dictionary of World Methodism.

He has served under appointment in the California-Nevada Conference of the Methodist Church 47 years as pastor and 10 in administration.

He has been friend to the Golden State's varied peoples. Their interest in minority groups led to their adoption into one of our Indian tribes, and to their decoration by the Republic of Korea as "Friends of our people and apostles of international understanding and goodwill."

When California approached its centennial the Conference asked him to write the story of its contribution to this state during the century. This was published under the title *IN SEARCH OF GOD'S GOLD*. In 1956 the Conference asked him to prepare "a comprehensive history of Methodism in California, including all the Conferences to which the California-Nevada Conference is successor." For the intervening ten years the Research Assistant Howard W. Derby and the author have worked on this assignment. This final volume of *CROSS IN THE SUNSET* completes that assignment.



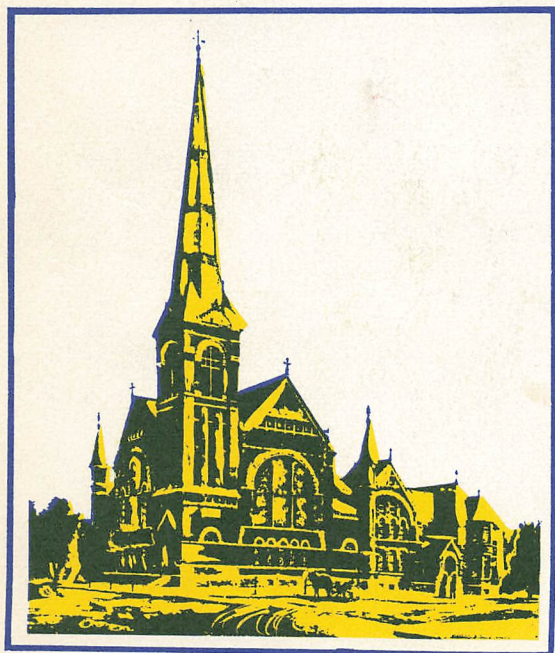
California Reg. Landmark No. 654 at Seventh & L Sts., Sacramento, reads:

This was the site of the first synagogue on the Pacific Coast, dedicated September 3, 1852. The building, pre-fabricated in Baltimore and shipped around Cape Horn in 1849, originally housed the Methodist Episcopal Church, whose Trustees sold the edifice to The Association of the Children of Israel.

This was THE BALTIMORE CHAPEL, built by William Taylor's congregation in that city. It came with the Taylors on the ANDELUSIA, 155 days from Baltimore to San Francisco. The site was given to the Methodists by General Sutter. Sacramento then had: "wood buildings, 145; cloth houses or tents, about 300; campfires, etc., in open air and under trees about 300." It was

probably the third building for Protestant worship in California, and the first of any faith in the interior of the State. The congregation quickly outgrew it.

In September, 1849, a layman arriving in Stockton dedicated his tent to God, and began holding services in it. Four months later a minister was appointed and took charge. Thus began Stockton's Central Methodist Church. Forty years later it dedicated this imposing stone-trimmed brick structure, "perhaps the best Methodist Church on the Coast."



CROSS IN THE SUNSET

LOOFBOUROW